

Anwar -e- Durood -o- Salaam

Spiritual Irradiation of Blessings and
Salutation on the Holy Prophet

English Translation & Interpretation
Muhammad Riaz Qadiri

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Anwar
-e-
Durood-o-Salaam

*Spiritual Irradiation of Blessings and Salutation
on the Holy Prophet ﷺ*

Compiled by
Muhammad Riaz Qadiri

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To

Fakhr-e-Ashkiya

Hazrat Sakhi Ahmad Yar

Abbasi Qadiri (R.A)

(Kot Paro Sharif Gujranwala)

CONTENTS

Preface	4
Introduction	14
1. The Spiritual Existence of the Holy Prophet.	14
2. The Aspects and Significance of Durood-o-Salaam.	29
Angels recite Durood-o-Salaam	31
Durood-o-Salaam is glowing litany	32
How Much of Invoking Blessings?	38
Awareness or Unawareness	39
Rasulullah (ﷺ) is very close of his lovers	40
Who Constitutes Aal?	41
Meaning and Message of Salat and Salaam.	42
Meaning of Baraka	45
Writing of Siglum	46
We Implore God to Bless Muhammad (ﷺ)	46
Darood Sharif vs. Remembrance of Allah	47
Azaan and Durood Sharif	49
Mystical Interpretation of Durood-o-Salaam	51
3 Excellence and Reward of Durood-o-Salaam	57
4 Ahadith Enjoin to Invoke Blessings	68
Offering Durood Sharif excessively	80
Rasulullah Hears Durood Sharif Himself	82
Reciting Durood Sharif on Friday	84
Warning to the Neglectful	87
5 Sayings of Auliya Allah	92
6 Addition of the Word Sayyidna	106
7 Times, Places and Occasions	112

	Forbidden Times and Places	117
8	Rules of Discipline and Etiquettes	118
9	Some Staunch Lovers of Durood Sharif	122
10	Which Durood is to be Recited?	135
11	Miraculous Efficacy of Durood Sharif	142
	Comilation of Dalail al-Khairat	143
	Jazuli's tomb emits fragrance	143
	Body of Allama Jazuli remained afresh	144
	Virtues of writing book on Durood Sharif	144
	The writer is blessed by the vision of Rasulullah (ﷺ)	145
	Qaule-Badee is an approved book	146
	Writing book on Durood Sharif	146
	Durood Sharif is sign of Muslim Nation	147
	A Jew became Muslim	148
	Recite Durood Sharif abundantly	148
	By virtue of Durood Sharif	148
	Attendance at the gathering of Durood Sharif	149
	Dowry is paid	149
	Reciting Durood Sharif in loud voice	149
	The mouth which recites Durood Sharif one thousand times	150
	You will intercede for one Lakh Muslims	150
	Labourers were paid wages	151
	Reciting Salaam with Durood is mandatory	151
	Writing of the word Tasleema	152
	Durood Sharif and Salutations	152
	Rasulullah (ﷺ) turns face three times	152
	Angels are tired of writing good deeds	153

I did what Rasulullah had done	154
Rasulullah (ﷺ) loved me too much	155
Eid gift is awarded	156
Holy Hair of Rasulullah (ﷺ) are bestowed	157
Hair of the Prophet (ﷺ) cause great richness	159
This Durood Sharif benefitted me too much	159
Entrance into splendid dome	160
Stroll between earth and heavenly spheres	160
Durood Sharif is connecting link	161
Vision of Rasulullah (ﷺ) in wakefulness	163
Writing siglum after the name of Rasulullah (ﷺ)	163
Why do you omit to write Durood Sharif?	164
Hazrat Ali confers boon	164
Recite Durood Sharif one thousand times	165
Angels advise to recite Durood Sharif	166
Acceptance of supplication	166
Reciter of Durood Sharif is crowed	166
Durood Sharif causes utmost nearness	167
Column of light touches heaven	167
Durood Sharif outweighs	168
Liberated from Hellfire	168
Black face is changed into white	169
No more reckoning O' the angels	171
Durood Sharif is personified	171
Durood causes forgiveness of 550 persons.	172
Moses is advised to say funeral prayer	172
Half bread was still in my hand	173
Rosary too is sanctified	174

	House remains fragrant for one month	174
	Durood Sharif caused forgiveness	175
	Notebook presented to the Holy Prophet (ﷺ)	175
	The Prophet gives a kiss	175
	Durood Sharif eliminates poverty	176
	Durood Sharif eliminates pain	177
	Urinal problem resolved	177
	Bucket of water given	177
	Durood Sharif stopped sea-storm	178
	Camel gave witness	178
	Rasulullah (ﷺ) helps resolve difficulty	179
	Durood Sharif caused deliverance from tyrant king	180
	An angel was being chastised	180
	An insolent towards the Companions	181
	Niggards and insolents are punished	182
12	Selection of 116 Durood Sharif	184
	<i>Section :1 Durood Sharif reported from the Prophet</i>	187
	Durood Ibrahimi	187
	Durood Sharif (صلوة جمعه)	189
	Salutation and Greeting	191
	Others	192
	<i>Section:2 Durood Sharif Attributed to Different Personalities.</i>	200
1	Durood Musa	200
2-5	Durood Ali Murtada	200
6	Durood Hazrat Fatimah	205
7	Durood Imam Zainul-Abideen	205

8	Durood Hazrat Ibn Abbas	208
9	Durood Khwaja Hasan Basri	208
10	Durood Ibrahim Adham	209
11	Durood Maroof Karkhi	210
12	Durood Shafii	211
13	Durood Shafiya	211
14	Durood Imam Razi	212
15	Durood Imam Ghazzali	214
16	Durood Rifaiyya	216
17	Durood Idirsiyya	219
18-20	Durood Sharif Kubra	222
21-23	Durood Sharif al-Akbariyya	224
24	Durood Kamaliyya	226
25-26	Durood Ghausiya (i), (ii)	227
27	Durood Chishtiyya	228
28	Durood Naqshbandiyya	229
29	Durood Sharif Suhrawardi	229
30	Durood Mashishiyya	232
31-32	Durood Syed Ahmad Badawi (i), (ii)	236
33	Durood Abul-Hasan Ali Shadhili	238
34	Durood Nidaya (vocative)	239
35	Durood Hanafi	245
36	Durood Shaikh Ibrahim Matbooli	246
37	Durood Shooni	247
38	Durood Imam Qastalani	249
39	Durood Khidri	250
40-43	Durood Abdul Haqq	251
44	Durood Syed Ameer Ali Shah Naqvi	253
45	Durood Habib al-Bashr Khairi	255

46-49	Durood Dalail ul-Khairat	255
	<i>Section 3: Durood Sharif Under Descriptive Headings</i>	260
1-5	Durood Sharif (For the Vision of Rasulullah)	260
6	Durood Sharif (For Intercession)	262
7	Durood Sharif (Advised by the Prophet)	262
8	Durood Sharif (When arrive at the Tomb)	263
9	Durood Taj	266
10	Durood Tunjina	269
11	Durood Tafreegiya	270
12	Durood Rauf ur-Rahim	273
13	Durood Maqbool-e-Rasul	273
14	Durood Aali Qadr	274
15	Durood Shifa	274
16-17	Durood Sharif (Praise of Allah)	275
18	Durood (For visiting Baitullah Sharif)	276
19	Durood Sharif Love	276
20	Durood Sa'aadat	277
21-22	Durood Sharif (For removal of distress)	277
23	Durood Fatah	280
24-25	Durood Sharif (Intercession)	280
26	Durood inscribed on stone	282
27	Durood al-Asrar	283
28	Durood Ruhi	284
29-30	Durood Sharif (Inspired)	285
31	Durood Fazilat	287
32	Durood Sharif (caused liberation)	287
33	Durood al-Fiya	288
34	Durood Saddaqa	289

		290
35	Durood al-Anam	290
36	Durood Hazarah	290
37	Durood Kausar	291
38	Durood Sharif creating love	292
39-42	Durood Sharif excellent	293
43	Durood Sharif most splendid	294
44	Durood Lakhi	299
45	Durood Akbar	319
46	Hizbu l-bahr	326
47	A Supplication (Dua)	328
13	Poetry in the honour of the Holy Prophet	345
	An appeal to Divine mercy	346
14	Notes and References	353
	Urdu Sources	354
	English Sources	

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Preface

صد کتب صد ورق را در نار کن
دیده دل جانب دل دار کن (رومی)

Burn thousands of books and other reading material into the fire of love of the Holy Prophet ﷺ and concentrate your inner eyes straight to the beloved friend of Allah Most High.

The word Durood is a Persian word derived from "*daridan*" which means to tear, rend and it concerns the esoteric life of a Muslim. Its intrinsic meaning is that we annihilate our perishable being into the fire of love of the Holy Prophet ﷺ so much so that his glance of compassion and mercy is reverted to us.

God Almighty sent the Holy Prophet ﷺ as mercy for the universe, light of enlightenment and a radiant lamp (light house) spreading divine light in heavenly and earthly spheres. A number of verses of the holy Qur'an vehemently assert his light nature and his holy being as the total theophany of Divine light which means his light precedes and permeates everything in the universe and is a part of God's light. Since he is the cause of all creations as God said 'If you had not been, I would not have created the spheres', the existence of all the existence owes to his existence; all the Prophets, Messengers, angels, celestial luminous bodies including sun and moon take illumination from the niche of his prophecy.

Uniquely sublime nature of Rasulullah ﷺ can be assessed by an event which took place in the celestial sphere when God commanded the angels to prostrate Adam. All

the angels (except one) prostrated; but God did not participate in prostration Himself and it was also timely action. On the other hand invoking blessings and offering salutation by God and His angels is an incessant, perpetual and infinite engrossment which affirms ineffable cosmic glory, and primordial sublimity of Rasulullah ﷺ. Thus he was the supreme hero of mankind in whom "the spark of divinity shines." His light was like the light of the sun which is spread all over the world. The rays of his light are as brilliant today as they were more than fourteen hundred years ago. His *uswa-hasna*, is indeed a perfect model, a model of moral perfection and human excellence—a model to cherish and a model to revere. The believers are ordained to send their blessings on him on the very mention of his name and title. It is so odorous that its fragrance is spread everywhere.

In sum Durood-e-Salaam on the Holy Prophet ﷺ has become an important ingredient of *dhikr* (litany) and is recited and repeated hundreds and thousands times daily by the faithful. The lover continues invoking blessings until the Prophet's greatness and compassion occupy his heart and pervade his innermost being by which his emotions are stirred and his graces are abundantly poured on him outwardly and inwardly and he receives favours from him and sees him in waking or sleeping states and asks and solicits whatever he desires. There have been a number of blest spiritualists who got so much nearness that they had 24-hour waking vision of Rasulullah ﷺ and were not veiled for blinking of an eye. There is no dearth of such elect even today. They smear their eyes with the dust of his

feet and are spiritualised and sublimated every moment.

Since no other devotional exercise (*awarad*), in respect of attaining mystical infusion and divine union is more effective and rewarding than Durood-o-Salaam, Ulama and mystic men have written hundreds of books on this subject and collected thousands of Durood Sharif composed by the lovers and spiritualists in their works.

Basing his study on the authentic sources, my friend M. Riaz Qadiri has prepared a unique cluster of flowers in the domain of Durood-o-Salaam in English language. He has attempted to make the study as much comprehensive as possible covering almost all the aspects of the subject. Chapterisation, Headings and Sub-headings are lucid and attractive which create longing, yearning and love into the hearts of Muslims. Standard of English writing and translation is satisfactory. I supervised the work and helped him especially in translating Durood Sharif having metaphysical depth and meanings composed by the great mystics of Islam. Thus the work in hand, which is drowned in fragrance of Durood Sharif can be said a kind of spiritual biography of the Holy Prophet as it affirms belief in his ubiquity and as fountainhead of Islamic mysticism (*Tasawwuf*). It is also a valid testimony to the great love and attachment of M. Riaz Qadir to Rasulullah ﷺ and is indeed an invaluable contribution to Islamic literature. I pray for the acceptance of this work by the Lord and His beloved.

Syed Ameer Ali Shah Qadiri,
Naqvi Bukhari

In the Name of Allah

The Most Beneficent, The Most Merciful

Introduction

Invoking blessings and salutation (Durood-o-Salaam) is regarded as the most beneficial and rewarding litany in Muslim Ummah. Its liturgical and spiritual significance is unimaginable: For the common believer it guarantees salvation in the Hereafter life and for the elect it causes more and more proximity to Divine sanctuary which is attained through the mediation of the Holy Prophet ﷺ. This Muhammad-centered devotion (*tasliya*) is also sovereign means of the vision of the Holy Prophet ﷺ in dream or wakefulness which causes communion with him. So much so there are large number of evidences on record in which Rasulullah ﷺ is seen gracing the gatherings engaged in invoking blessings on him.

Right from the advent of Islam *Tasliya* (Durood-o-Salaam) has become an essential litany (ورق) to recite before and after every obligatory or voluntary prayers. M. Uthman Mirghani says: If a man brings on the Day of Resurrection good works as many as those of all the people in the world but they lack invocation of blessings (*tasliya*) on the Holy Prophet ﷺ, his good works will be returned to him, unacceptable.

Allah Most High and His countless number of angels, visible and invisible creatures found in the phenomenal world all the times remain engrossed in invoking blessings

unceasingly. And in the verse (33:56) of the holy Qur'an, believers are commanded, and motivated to offer Durood-o-Salaam on the Holy Prophet ﷺ. Through strong inner irradiation, it purifies inner and outer impurities, and causes sanctification of soul, spiritual enlightenment, and divine proximity.

Those who are ardent lovers of the Holy Prophet ﷺ, and strongly believe and have the experience of ubiquity of this cosmic spiritual figure affirm that nothing in the universe is unconnected with him and all the current of events is enclosed in his mystery. He is never far or apart from his followers at worship. For instance, al-Munawi and others have disclosed that the Holy Prophet ﷺ was present at every session (for the *dhikr*) and the Companions were also present at any session which they desired to attend in the gatherings of the Tijaniyya order. And Uthman al-Mirghani says: For except Muhammad ﷺ is the cause of it, no grace outward or inward comes our way, by which we obtain our special endowment in religious practice or ordinary life, and by which we are defended against what is undesirable in either or both of them. (*Fathu r-rausl*)

One cannot recount virtues of Durood-o-Salaam to any extent what may, it is a fathomless sea of grace and excellences. There is a holy Tradition in which Allah Most High says: 'I am not sanctified by their (creatures) glorification (تَعْزِيزُهُمْ) of Me, it's they who become sanctified.' Likewise in *tasliya*, we are not adding any amount of glory to the sublimity and grandeur of Rasulullah ﷺ, he is exempt from it. Rather, by offering Durood-o-Salaam to

him, we are working for our own sanctification and elevation to higher spiritual levels. However, we only express our thanks to him for his unlimited and multidimensional favour on us. And by magnifying him, we are pleasing God, Almighty, Glorious. The spiritualists know that the Sufis or the lovers engaged in *dhikr* are the focal point of Divine Light. Likewise those engaged in sending Durood Sharif abundantly are the focal point of Rasulullah (ﷺ)'s attention. Since he is the lord of *laulaka* and as Ibn Arabi says "The first light that appears out of the Veil of the Unseen and from knowledge to concrete existence is the light of Prophet Muhammad", his heart is seat and source of mystical union for the lovers and *tasliya*, through strong inner irradiation, brings about this enlightenment.

When the Holy Prophet (ﷺ) was asked about the type or nature of Durood-o-Salaam for invocation, he enjoined variety of methods in different words and phrases, but did not restrict the injunction to any specific form, nor imposed any limit to their recitation except Durood Ibrahimi which is recited in prayer. Then there are a number of Durood Sharif in different forms or tenses narrated by the Companions. Auliya Allah, divinely inspired Ulama, ardent lovers of the Holy Prophet (ﷺ) composed Durood Sharif in variety of forms using eloquent and thought provoking similes, metaphors and highly appealing metaphysical imagery to please Allah and His Prophet, and presented them in the court of Rasulullah (ﷺ) for approval with the result that his grace and favour like cloud of mercy

showered on them which was a valid testimony to their acceptance and approval by Allah and His beloved friend. Also there are countless Durood Sharif which were inspired or taught by the Holy Prophet ﷺ himself in dream or wakefulness to his lovers.

According to Allama Ismael Haqqi (R.A) there are four thousand kinds of Durood Sharif and according to another version there are twelve thousand kinds of Durood Sharif as Shaikh Saaduddin Muhammad al-hamoovi has said. These forms or kinds have been adopted universally by Muslim Ummah, by virtue of which the composers got supreme success, and were connected with the court of Rasulallah ﷺ.

Allama Yusuf Nabhani narrates that Hazrat al-Arif al-Sawi has said: There are innumerable tenses (forms) of Durood Sharif. The best of them are those which incorporate the words *Aal* (offspring) and *Ashab* (Companions). Thus whoever recites Durood Sharif with these words, shall achieve remarkable success. Every composed Durood Sharif is like intricate embroidery, on the verse (33:56) of the holy Qur'an it seeks greater intensity, and unmatched grandeur, and demands that it should be recited. A mystic poet has said:

ہر ایک پھول بجائے خود ایک گلشن ہے
میں کس کو ترک کروں کس کا انتخاب کروں

(Every flower is itself a flower-garden, which should I forsake and which one should I select to recite)

But those Durood Sharif which are attributed to Rasulallah ﷺ are the best of all those which are ascribed to

the Companions, and then those composed by the lovers of the Holy Prophet ﷺ and the elect.

Hazrat Maulana Mufti Muhammad Shafi says: Divine command to invoke blessings can be fulfilled by any Durood Sharif which entails the "Blessings and Salutation", (Durood-o-Salaam) and it is not essential that these words should have been exactly uttered by the Prophet ﷺ. Rather any phrase which comprises both the aspects i.e., Durood and Salaam fulfils obligation. But those words and phrases which are uttered by Rasulullah ﷺ, cause more grace, reward and auspiciousness (برکت).

There are a number of books on this subject in oriental languages including some in Urdu which are quite sufficient to satisfy need of the readers, but only two or three are available in English. Although their standard of English translation is quite good but they cover only one or two aspects of Durood-o-Salaam at the most and thus leave the English readers thirsty especially those who look for comprehensive information on the subject. Secondly some translations contain Urdu words (romanized) used profusely through out their works which is deterrent for the English knowing people to understand them fully. However an English work entitled "*Nearest Approach to the Messenger of Allah*", by Mukhdoom Muhammad Hashmi translated by Rafique Abdur Rehman is excellent, but covers only one aspect.

In the light of this situation, I had a long outstanding desire to compile a comprehensive work on the virtues and excellence of Blessings and Salutation (Durood-o-Salaam) in

English. But, frankly speaking, paucity of knowledge of the domain, limited Arabic linguistic ability, moderate command of English language, all such factors caused delay and hindered the progress. I was certainly unaware of the burning desire hidden deep in my heart for undertaking this work. It is only God who impulses with firm resolve to embark on such project. Thus it is the grace of Allah Most High, and glance of compassion and mercy of Rasulullah ﷺ which enabled me to start and complete the work. Zad Tibrani says: To write, and copy Durood Sharif falls in the definition of offering Durood-o-Salaam to Rasulullah ﷺ. This also encouraged me to start the project.

This book is divided into thirteen chapters. The first chapter gives glimpse of the "innermost reality" which is indeed the *haqiqa Muhammadiyya* and tries to explicate Logos doctrine (*Nur Muhammad*) in the light of writing and experience of the great mystics of Islam. The second chapter concentrates on different aspects and significance of Durood Sharif including its *tanzih* and *tashbih* excellences.

Chapter three outlines rewards and excellences of Durood-o-Salaam in nutshell as given by savants (Ulama) and mystics. Chapter four records importance of Durood Sharif as enjoined in Ahadith.

Durood Sharif is beneficial and rewarding both to the common man and travellers of Divine Path (*salikeen*) equally but according to the level of their respective receptacles. Chapter five comprises sayings of auliya Allah regarding virtues of *tasliya*. Chapter six clarifies the necessity of adding the word *Sayyidna* (our lord) to Durood Sharif. Chapter

seven explains, times, and places and chapter eight discusses rules of discipline and etiquettes for reciting Durood Sharif.

There have been innumerable lovers of the Holy Prophet ﷺ who would offer Durood Sharif plentifully day and night running into thousands of time. Chapter nine records names of some eminent personalities who achieved supreme success and nearness of the Prophet by virtue of this litany. Chapter ten gives guideline as how to start and which Durood Sharif is to be recited.

Chapter eleven gives spiritual landscape regarding miraculous efficacy of Durood-o-Salaam through an anecdotal study of some seventy cases although history is replete with such events and such occurrences are not uncommon even today.

Chapter twelve incorporates meticulous selection of 116 Durood Sharif of different forms and versions with texts, translations and commentaries. This selection is based on direct and indirect sources, but all are considered most authentic in the domain and are documented.

Hazrat Imam Ahmad Riza Khan Brelvi is considered an eminent and violent lover of Rasulullah ﷺ of the 20th century. Around 45 verses from his celebrated eulogy of the Holy Prophet ﷺ, are translated in the closing chapter 13. It also includes eulogies written by Ghaus-e-Azam, and some other great Sufis.

Because of my shortcomings, this work remained a challenge for me throughout its compilation. Especially translation of Durood Sharif composed by top-ranking auliya Allah and divinely learned savants was the most

difficult task. These prominent figures of Islamic world composed Durood Sharif in their own respective spiritual state of condition. They projected metaphysical phenomenon i.e., the innermost Reality' (*haqiqa muhammadiyya*). Help of the spiritualists was therefore sought for their exposition before attempting translation into English.

The domain of Blessings and Salutation (Durood-o-Salaam) is unlimited. This is a treasure-mine open to all Muslim believers, men and women to invoke on the Holy Prophet ﷺ. Still there is some reservation that such Durood Sharif which are composed by the mystics of Islam (*auliya Allah*) and or are denominated (named form) should be recited by the permission of authorized persons for better results, and quick efficacy.

My main contribution as a compiler of this work is confined to the collection and selection of material from the authentic sources, and translation into English. I have tried to translate the information into pure and possibly simple English without using very frequently Urdu words, although some are given in romanized form to explain difficult English words and terms. Translation is mostly literal but figurative and explanatory where found imperative to do for the exposition of intrinsic meanings of certain Durood Sharif. I acknowledge to have sought help from some translated English works such as '*Faza'il-e-Durood*' and '*Nearest Approach to the Messenger of Allah*'. Readers shall find repetition of some *ahadith* (Traditions), narratives or sayings under different headings.

It has been done with a view to make each chapter or heading contain relevant information then and there without referring the readers from one place to another.

Needless to say, it is my humble maiden attempt on the subject. Therefore I do not claim to have produced flawless translation of information which prompts me to extend unqualified apology in antecedent to the readers. A Complete list of References of Urdu and English sources used is given at the end of the book.

Before I proceed further I must express my best gratitude to the Supreme Lord who provided me inspiration and His beloved friend Rasulullah (ﷺ) who was driving force in my innermost being to meet and execute this challenging job.

Then I must be grateful to the North American Islamic Foundation Inc., which provided sponsorship for the publication of this work. This Center is non-profit religious organization working for the community extending all out assistance indiscriminately to the seekers of knowledge and Ultimate Truth, making people God-wary in general. Hence I congratulate its organizers named, Maulana Muhammad Usman Khan Nuri, Hafiz Muhammad Yusuf and Syed Moin Shah Gilani.

Mian Zubair Ahmad Alvi Qadiri, Gang Bakhshi Ziai, the spiritual heir of Hakim Muhammad Musa Amritsari (R.A), under whose auspice the work saw dawn of the day and his assistant Saiyyidi Muhammad Riaz Humayun who helped me a lot by providing me worthwhile assistance in research work equally deserve congratulations.

Above all I am extremely grateful to Syed Ameer Ali Shah Bukhari Naqvi Qadiri who rendered very tangible help to me by explaining intrinsic meanings of some Durood Sharif composed by great auliya Allah. I am also indebted to all those writers whose works have been used to compile the present book.

My brother Prof. Dr. Nazir Ahmad deserves many thanks who spent lot of his time in revising the work making necessary corrections and improvement in the text for second edition.

I hope this book will benefit Muslim Ummah and especially the travellers of Sufi Path across the world. It will help understand inner dimension of Islam, the expanse and dominance of Islamic spirituality, but above all celestial figure of Rasulullah ﷺ who is the benefactor of humanity, who gave the message of love and peace to the world and thus invites visible and invisible creatures towards God Almighty and Glorious.

I proffer this work in the court of Rasulullah ﷺ for acceptance and approval with a request to cast glance of mercy at the poor compiler.

Muhammad Riaz Qadiri

Attendant at

Dargah Mu'allah Ghausul-Asr

Khwaja Muhammad Umar Abbasi Qadiri,

Gujranwala.

1st March, 2007

Chapter 1

The Spiritual Existence of the Holy Prophet ﷺ

The most profound and challenging theme ever discussed in the biography of the Holy Prophet ﷺ since his advent, is the light of Muhammad (*Nur Muhammad*) ﷺ. It is like the light of the sun ever shining and illuminating the entire universe since eternity around which all the earthly as well as the celestial spheres revolve, but those who have the inner eyes, admit, affirm and see him and those who are deprived of this divine grace, deny. This sun is all the times luminous and is exempt from the limitations of time and space. But this sun demands sanctification of the innermost being, enlightenment and sublimation of the spirit to create inner eyes. Then after this sun is visible in waking state or in dream, depending upon the level of esoteric state of the devout or as the prevailing specific circumstances beg of the vision. This recalls *hadith* (Holy Tradition) that 'he is a *lord of laulaka*' and it requires firm belief in his ubiquity.

Before the advent of Rasulullah ﷺ in this temporal world, all the Prophets and Messengers of Allah, were his deputies destined to deliver the divine message of His Unity (توحيد). Prior to his appearance in body or flesh, Muhammad ﷺ was pure spirit (i.e. Light of God). When he was asked, "When were you Prophet?" He replied, "I was Prophet when Adam was between water and clay." Shaikh Akbar Muhyiuddin Ibn Arabi and many other high ranking saints of Islam define more clearly the nature and function of

primordial (ازلی) Muhammadan Reality (*haqiqa Muhammadiyya* ﷺ) in their works.

The word *haqiqa* is translated as Reality which signifies the true meaning of a thing as opposed to its metaphorical (*majazi*) meaning. It also signifies the 'heart' of a thing, its true nature, its essence and the inviolable inmost self of a being. Traditionists judge the authenticity of a hadith by purely external criteria i.e., the chain of transmission. On the other hand Ibn Arabi says on several occasions that an unveiling (*Kashf*) is the only sure way of judging the validity of a particular remark attributed. In traditional Islamic literature the phrase *haqiqa Muhammadiyya* is clearly symbolized as the Muhammadan light (*nur Muhammad*) ﷺ. This symbolism of light is not, in Islamic terms a human invention (or innovation) but is based on the actual words of God. The holy Quran says:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (5:15)

(Indeed, there has come to you from Allah a light (Prophet Muhammad ﷺ) and a plain Book (the Quran))

And in another sura, the Quran says:

وَدَاعِيَا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا (33:46)

(And as one who invites, to Allah by His leave, And as a Lamp spreading light)

Here Muhammad ﷺ is called shining lamp or radiant lamp which illuminates (*sirajan munira*) For Muslim Ummah, this light is not simply a metaphor. Ibn Ishaq reports that the Holy Prophet's father 'Abdullah' just before his marriage with Amina met a woman who tried in vain to seduce him. When he saw her again on the day after his

wedding, and as the Prophet ﷺ had already been conceived, this same woman turned away from him, and on being asked the reason, she said: The light which was upon you yesterday has left you. Ibn Ishaq explains that his own father told him that this woman had seen between Abdullah's two eyes a radiant white mark, which disappeared when the Prophet ﷺ was conceived.

Leaving aside the historical perspective, a number of radiant and eminent mystics of Islam from century to century have given witness to the unswerving belief regarding the light nature of Muhammad i.e. *nur Muhammadi* ﷺ Imam Jafar Sadiq commenting on the verse: (68:1) ن وَالْقَلَمِ وَمَا يَسْطُرُونَ says: The nur is the light of pre-eternity out of which God created all beings and which he bestowed on Muhammad ﷺ. This is why it was said! "You are endowed with a sublime nature" endowed, that is with this light which you were privileged to receive in pre-eternity. (Extract from Jafar al-Sadiq's Tafir)

Sahl Tustari (d 896) was the first who made attempt to elaborate the concept of *nur Muhammad* ﷺ.

He is also frequently quoted by Ibn Arabi (R.A). Tustari (R.A) relates how *Khidr* عليه السلام said to him: God created the light of Muhammad ﷺ out of His own Light... This light dwelt before God for a hundred thousand years. He directed His gaze towards it seventy thousand times each day and each night, adding a new light to it with each glance. After it, He created all the creatures. (Louis Massignon, Textes inedits concernant... Paris, 1929, P.39)

The importance of the Muhammadan Light in the doctrine of Sahl Tustari (R.A) has been analysed by Gerhard

Bowering, in his work: *The Mystical vision of Existence in classical Islam*. This study is produced in sum as follows:

(i) God in His Absolute Oneness (احدیت) and transcendent reality (شان تزیه) is affirmed as the inaccessible mystery of divine light which articulates itself in the pre-eternal (ازل) manifestation (ظهور) of the "likeness of His Light," *mathalu nurihi* i.e., "The likeness of the light of Muhammad," *nur Muhammad* ﷺ. The origin of the *nur Muhammad* ﷺ in pre-eternity is depicted as a luminous mass of primordial adoration (حمد و ثنا) in the presence of God which takes the shape of a transparent column (*amud*) of divine light and constitutes Muhammad ﷺ as the primal creation of God. Tustari says: "When God willed to create Muhammad ﷺ, He made appear a light from His light. When it reached the veil of the Majesty, it bowed in prostration before God. God created from its prostration a mighty column like crystal glass of light that is outwardly and inwardly translucent." (emitting light)

(ii) This crystal-like column of divine light represents Muhammad ﷺ as the First creation in pre-existence and as the corporate luminous totality of the universe that engulfs the heavenly spheres and enshrines the archetypes of this created beings.

(iii) One passage (of *Tafsir*) specifies the dispositions of faith with which the pre-existential Muhammad ﷺ stood in continuous contemplation (مشاهده) before His Lord. Tustari (R.A) writes: Muhammad ﷺ, "Without body and form stood in worship before the Lord for a million years with the dispositions of faith which are the visual beholding of faith, the unveiling of certainty and the direct witnessing

of the Lord. For God conferred on Muhammad ﷺ the contemplation (مشاهده) for a million years before the beginning of (Adam's) creation.

The emanation of human race

(iv) When creation began, God created Adam from the light of Muhammad ﷺ. Not only Adam is formed from Muhammad's light, but the whole creation participates in this emanation of light: "The light of the Prophets (*nur al-anbiya*) is from his (Muhammad's) ﷺ light, and the light of the heavenly kingdom (*malakut*) is from his light, and the light of this world and the world next to come is from his light." The spiritual masters and divinely-desired (مرادون) and the spiritual disciples and God-seekers (مریدین) also take part in this successive light-emanation.

Bowering continues with his interpretation of Tustari's doctrine:

(v) Finally when the emanation of the Prophets and spiritual universe in pre-eternity was completed, Muhammad ﷺ was shaped in the body, in his temporal and terrestrial form, from the clay of Adam, which however had been taken from the pre-eternal column of *nur Muhammad* ﷺ. Thus the pre-eternal creation of light was perfected: the primal man was moulded from the crystallized light of Muhammad ﷺ and took the corporate personality of Adam.

The heart of Muhammad ﷺ, the seat and source of mystical union

(vi) Tustari (R.A) says: Muhammad's ﷺ heart, fortified by divine knowledge and saturated with divine love, becomes the well-spring for the illumination of the

heart of men and a treasure mine of God's revelation to mankind.

(vii) Dailami in his *Atf al-alif* cites Tustari's idea of the emanation of divine light and says by way of comment: "According to this (Tustari's) statement the love of every mystic lover is bound to come from that mine which is the heart of Muhammad (*qlab Muhammad*) ﷺ. For his heart is the mine (*madin*) of the precious substance (*gauhar*) which is the mystical union (*tauhid*) of those who experience God's unification (موحدين). It is the font of the intuitive knowledge of God (*marifat*) of the gnostics (*arifeen*) and the well-spring of the saturation of the hearts of the lovers of God."

(viii) The heart and breast enclosed in Muhammad's ﷺ body would thus have to be understood as seat and locus of the manifestation of the divine reality in its temple which is the total body of Muhammad ﷺ with its organs and limbs. As Throne (عرش) and Footstool (كرسى) serve as the support which holds the presence of the monarch, so Muhammad's ﷺ heart and breast are viewed as the receptacle of the divine manifestation. His heart is not only the seat and source of mystical union, but also of divine revelation. (1)

In *Kitab al-tawasin*, Hallaj (R.A) (d.922) referring to the verse of the light: Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche (*mishkat*), and within it a Lamp (*misbak*): The Lamp enclosed in Glass; the glass as it were a brilliant star: Lit from a blessed Tree, an olive, neither of the East, nor of the West, whose oil is well-nigh luminous. Though no fire touched it. Light upon Light!... (24:35), identifies the

mishkat with Muhammad ﷺ, and the lamp in the *mishkat* with the *nur Muhammad* ﷺ. He also says of the Prophet's tribe that it is neither of the East nor of the West', thereby assimilating it to the blessed tree, whose oil, according to this verse, feeds the lamp. In *tawasin*, he has also said: He (Muhammad ﷺ) was lamp from the light of the invisible... a moon radiating among the moons whose mention is in the sphere of mysteries. The Divine Truth (God) called him *Ummi* because of the collectedness (جمعیت) of his noble aspiration (*himma*). The light of prophethood, he says, has sprung from his light, and his light issues from the Light of mystery. The design (allotted to this light) precedes the (other) designs, the existence (prepared for him) precedes the void, the name destined for him precedes the *calamus* (the first Intellect or Reality), and there is no light among the light more luminous and more visible and previous to pre-existence than the light of this noble one. (Rasulullah ﷺ). All the knowledge is but a drop of his knowledge, all maxims are a mouthful of his river, all epochs an hour of his time... He is the first to have been included in the divine prescience (علم ربانی), he is the last to have been sent as a Prophet ﷺ. (2)

Hazrat Shaikh Sayyed Abdul Qadir Jilani (R.A), in this respect has said: Allah Most High first created, from the divine light of His own Beauty, the light of Muhammad ﷺ. He declares this in a divine Tradition related from Him by the Holy Prophet ﷺ "I have created the soul of Muhammad ﷺ from the light of My Manifestation."

This was disclosed by the Holy Prophet ﷺ in these words: Allah first created my soul. He first created it as a

divine light; Allah created the Pen first; Allah first created the Intellect; what is meant by all these first creation means, the creation of the reality of Muhammad *Haqiqa Muhammadiyya* ﷺ the hidden reality of Muhammad ﷺ. He is also called by many beautiful names. He is called 'Nur' the Divine Light, because he was purified of the darkness hidden under the attribute of the Majesty and Glory of Allah. He is called the Total Intellect (*aql al-Kull*) because he saw and understood everything. He is called the Pen (*al-qalam*) because he spread wisdom and knowledge, and he poured knowledge into the realm of letters.

Thus the soul of Muhammad ﷺ is the essence of all beings, the beginning and reality of the universe (i.e. earthly as well as heavenly spheres). The Prophet has indicated this in these words: 'I am from Allah and the believers are from me.' Allah Most High created all souls from his soul in the realm of the first created beings, in the best of forms. "Muhammad ﷺ" is the name of all humanity in the realm of souls (*alam al-arwah*). He is the source, the home of each and every thing.

Four thousand years after the creation of the light of Muhammad ﷺ, Allah created the Heavenly Throne (*arsh*) from the light of the eye of Muhammad ﷺ. He created the rest of creation from the Heavenly Throne. Then He sent the souls to descend to the lowest levels of creation, to the realm of this material world (*عالم ناسوت*) i.e., the realm of matter and bodies (3)

Ibn al-Farid in *Taiyya* reports that the Prophet ﷺ said, "There is no living thing that does not derive its life from me, and all desiring souls are subject to my will. Even

though I am a son of Adam in form, in him I have an essence of my own which testifies that I am his father.' (4)

In the Logos doctrine (or prophetological doctrine) of Shaikh Akbar Muhyiuddin Ibn Arabi (R.A), the light of Muhammad ﷺ plays the central role as he says in his '*Profession of Faith*': The first light appears out of the veil of the unseen (God) and from Knowledge to concrete existence, it is the light of our Prophet Muhammad ﷺ." He goes on to compare Muhammad ﷺ, the *siraj munir*, to the sun, inferring from this that "the intelligence, *uqul*, the spirits, *arwah*, the intuitions *basir* and the essences, *dhawat* are nourished by the luminous essence of Mustafa ﷺ the Elect, who is the Sun of Existence."

Ibn Arabi (R.A) in *Futuhāt Makkiyya* (Chap. 6) which is entitled, on the knowledge of the start of spiritual creation also discusses the questions: who was the first to be endowed with existence? Where was he endowed with existence? In accordance with what model? What is his aim? (5)

Ibn Arabi (R.A) replies, the beginning of creation was *al-haba*, the primordial dust-which is equivalent in his writings of *al-hayula*, (materia prima), and the first thing in *al-haba* to be endowed with existence was the *haqiqa Muhammadiyya rahmaniyya*, the Muhammadan Reality which proceeds from the divine Name *al-Rehman*, the All-Merciful, which was not confined within any space because it was illimitable. God epiphanized Himself by means of His Light to this dust, which is called by speculative thinkers the first universal matter and in which the entire universe existed in *potentia*, and each thing that was in this dust received this Light according to its capacity

and predisposition, as the corners of a room receive the light of a torch, and are more fully and brightly lit up the nearer they are to the torch. Indeed, God said, 'The symbol of His Light is like a niche with a torch in it' (Qur'an 24:35), thus comparing His Light to a torch. Now there was nothing in the dust that was closer to the light, or more disposed to receive it, than the Reality (*haqiqa*) of Muhammad ﷺ, which is also called the intellect. He (i.e. Muhammad) ﷺ is thus the head of all the universe and the first being to come into existence... And the universe proceeds from his epiphany *nur*. (*Futuhāt*)

Chapter 371 (Sec 9: On the Universe of the *Futuhāt*) contains a long account of the birth of the cosmos in which Ibn Arabi (R.A) describes the successive appearance of the forms of beings in the original 'cloud' which is no other than the Breath of the Merciful One. (*nafas al-Rahman*). The first being to be endowed with existence in this 'sphere of the cloud' was the divine *Calamus* 'the first intellect' which is also the 'Muhammadan Reality' or the 'Reality out of which all things were created', the universal Holy Spirit, the point of balance of the divine names. (*Futuhāt*) In another work by Ibn Arabi, the *Anqa Mughrib*, whose main theme is actually the Seal of Sainthood, there is a series of highly significant observations: 'The spirit attributed to God (in verse 32:8 where it is said that God breathed "His Spirit" into Adam) is the Muhammadan Reality ﷺ. (*Anqa Mughrib*, cairo 1954) The Prophet ﷺ is the ultimate kind who contains all kinds, the supreme father of all creatures and of all men, even though his clay only appeared afterwards. The Muhammadan Reality ﷺ arises out the

21

Lights of Absolute Plenitude (*min al-anwar al-samadiyya*) in the dwelling of Unity (احدیت) The Muhammadan Reality ﷺ was endowed with existence and then out of it He (God) drew the universe. The last chapter of the *Fusus* records: He is the most perfect creature of the human race. For this reason things begin with him and will be sealed by him: indeed, he was a Prophet ﷺ when Adam عليه السلام was between water and clay; and then (when he manifested himself) through his elemental form, he was the Seal of the Prophets. (*Fusus*)

Another concept, which forms a complement to the *haqiqa Muhammadiyya* ﷺ, is that of the Perfect Man (*insan-Kamil*).

It is through him that God looks at His creatures and dispenses His Mercy upon them; for he is the adventitious man, and yet he has no beginning; he is ephemeral and yet he is everlastingly eternal. He is also the world which divides and unites. The world subsists in virtue of his existence.

These various expressions can strictly be applied only to the *haqiqa Muhammadiyya*. In another sense, however, they are adequate to designate the *qutb* and any beings who are able to assume his cosmic function. In any case the terms *haqiqa Muhammadiyya* and *insan Kamil* are not purely synonymous, but express different views of man, the first seeing him in terms of his primordiality (ازلیت) and the second in terms of his finality. The *Kamal* or perfection of the *insan kamil* should mean fulfilment or completion. Properly speaking, this perfection is possessed only by Muhammad ﷺ, the ultimate and total manifestation of the

haqiqa muhammadiyya. Yet on the other hand, it is equally the goal of all spiritual life and the very definition of *wilayat*. Hence, the *wilayat* (sainthood) of the *wali* can only be participation in the *wilayat* of the Prophet.

After Ibn Arabi (R.A) , the pre-existent essence of the Holy Prophet ﷺ is called *haqiqa muhammadiyya* and it is considered to be the fountainhead of all prophetic activity. This term is now often translated as "archetypal Muhammad ﷺ" manifests itself first in Adam, then in all the other prophets until it finds its full expression once more in the historical Muhammad ﷺ as it were, the beginning and the end of creation. Muhammad the Prophet ﷺ is the all-comprehensive and perfect manifestation of Divine Light, and with him the cycle of manifestation (ظهور) is completed, for he is the Seal of the Prophets.

Thus Muhammad ﷺ is the only goal of creation as is illustrated by the Tradition *laulaka*, but even more, it is through him alone that the world assumes existence, and through him alone that Divine grace is mediated.

Regarding the light nature of Muhammad ﷺ Rumi in number of places in his works has said: Ahmad the "Sun of the Arabs (D634:11), The "Sun of Mystery"... His light is the qibla (F25/12) in relation to which one can learn to pray aright... Ahmad made war in order to give light to people (F37/25) by keeping guard over them with that light. He nourished them with light and caused people to see and hear through that light (intellect that is the prophetic heritage. Though Ahmad postdated the other prophets in time, he was the light by which they all saw (D 3212:8) and from whom all other lights issue. (6)

Shaikh Abu al-Mawahib Shadhili (R.A) says there occurred a dispute between me and a person relating to Jamiah-e-Azhar in respect of the following verse of Qasidah Burdah Sharif:

فَمَبْلَغُ الْعِلْمِ فِيهِ إِنَّهُ بَشَرٌ
وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

(It is not feasible to have cognition of the reality of Muhammad ﷺ (Logos). Approach of knowledge reveals only that he (Rasulullah ﷺ) is indeed human of supreme rank and is far more honourable, exalted and superior to any creature (including angels of close proximity).

That person asked me what evidence had I on this stance. I said: consensus of Muslim Ummah exists on it. But still he did not agree with me. After this I saw the Holy Prophet ﷺ standing near the pulpit of Jamiah-e-Azhar. Hazrat Abu Bakr (R.A) and Hazrat Umar Caliph (R.A) were also with him. The Prophet ﷺ said: O my friend welcome to you! Then the Prophet ﷺ said to his Companions: Do you know what happened today? The Companions said 'We don't know.' The Prophet ﷺ said: 'There is a person who believes that angels are superior to me.' All the audience in one voice said: No. O the Prophet of Allah, it is not true. Then the Prophet ﷺ said: what is the condition of that person who said like this; he will not survive. If he remained alive, he would be abased and would live remote life in this world and the Hereafter. He holds this belief that consensus of Ummah does not exist regarding my superiority over the angels. He does not know that dissention of Mutazilites (معتزلة فرق) with *ahl-sunna wal*

jammāt (Those who adhere to the tradition and the community) does not undo consensus of Ummah.

Shaikh Shadhili (R.A) says: I saw the Holy Prophet ﷺ in dream. I requested him to give his opinion which I hold about Imam Busiri's verse:

“فَمَبْلَغُ الْعِلْمِ فِيهِ إِنَّهُ بَشَرٌ”

i.e., a person who is ignorant of the reality of you (Apostle) and the maximum knowledge he holds is that you are only a human being, whereas you are beyond the beyond of this concept. You are entirely Divine light incarnate (نور مجسم) (Your body and soul are entirely embodiment of light). At this the Holy Prophet ﷺ said, you spoke the truth and rightly understood the meaning.

Muhammad ﷺ is the Chief Intercessor

In the throne verse, it is stated: 'who is he that can intercede with Him except with His permission? (2:255). One can interpret this to mean that the Holy Prophet ﷺ is granted this special permission, for sura 17:79 speaks of his "Praiseworthy Station" (*maqām-mahmūd*) which points to his power to intercede for his nation.

Intercession (شفاعت) in its fullness is the prerogative of Rasulullah (ﷺ) alone. On the Doomsday, the people will first come to Adam and then ask each and every prophet to intercede for them. But each remembers one act of his disobedience and will refuse. Even Jesus would say: I myself, I myself! They then will come to the Prophet of Mercy (ﷺ) and say: "O Muhammad! You are the Apostle of Allah Most High, the Seal of the Prophets! God has forgiven your previous and later sins-intercede for us with your Lord." Here Rasulullah ﷺ consents:

"Thus I shall go and come before the Throne. He will reveal Himself to me and inspire in me such a glorification and praise (حمداً وشكراً) as He has never inspired in anyone before that."

Then the Lord would say: "O Muhammad ﷺ! Lift your head, ask, and you will be given; intercede, and you will be granted (what you ask)!" I will lift my head and say: "O Lord, Ummati, Ummati: my community, my community!"

And the Lord will say! "O Muhammad ﷺ, lead into Paradise those from your community who need not undergo reckoning, through the right gate..."

The belief in the intercession of the Holy Prophet ﷺ is pivotal in Muslim religious life. This reflects the conviction that Divine Mercy manifests itself in and through the Holy Prophet ﷺ; and his intercession is in a certain way a result of his position as "Mercy for the worlds." (7)

Though thousands of prayers and litany (*wazif*) speak of Muslim's hope of Rasulullah (ﷺ)'s intercession for themselves and their families, there is one means to this end that is much more powerful than anything else: To implore Allah Most High to shower blessings and peace and favour on our lord and patron Muhammad ﷺ and his family. The Qur'an itself says (33:56) that God and His angels bless the Prophet ﷺ. Thus the believers are bound to follow the example given by the Lord Himself.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَ
أَصْحَابِكَ وَأَهْلِ بَيْتِكَ يَا حَبِيبَ اللَّهِ

Chapter 2

The Aspects and Significance of Durood-o-Salaam.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلوة كاملة والسلام تاما كما يحب
ويرضى ربنا على سيدنا و مولانا محمد رحمة للعالمين وخاتم
النبيين وعلى آله واصحابه اجمعين فى كل مقام و حين.

In the name of Allah, the Most Gracious, the Most Merciful.

Praise be to Allah, Lord of the worlds and perfect blessings and salutations (Durood-o-Salaam) be on our lord and patron Muhammad in the manner he likes and pleases him, who is mercy for the worlds, the Seal of the Prophets and on all of his descendants and Companions in all the times, places and occasions.

Allah Most High said in the holy Qur'an:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ۝ (33:56)

Indeed Allah and His angels send blessings on the Prophet: O you who believe! Send blessings on him, and salute him with a worthy salutation.

This verse (*ayat*) of the holy Qur'an was revealed at Medina, the Radiant in the month of Shaaban, 2.A.H. That is why Hazrat Imam Jaffar Sadiq (R.A) has stressed that invoking blessings (Durood-o-Salaam) on the Holy Prophet ﷺ seven hundred times daily in the month of Shaaban is highly meritorious as it brings about too much spiritual gain for the reciter.

It was the wont of Hazrat Imam Hasan (R.A) to devote one-third of Shab-barat (the fifteenth night of Shaaban) in invoking blessings on the Holy Prophet (ﷺ).

(سعادة الدارين 169)

This verse (33:56) of the holy Qur'an is giving multidimensional meanings and message to Muslim Ummah. God and His angels are incessantly busy in sending blessings on Rasulullah (ﷺ). God is light, the angels are creation of light; their prayer (Durood Sharif) is light; to whom they are offering it is divine light incarnate. This phenomenon looks like a triangle in which the believers are commanded and directed to invoke blessings so that they could enter into this triangle and become illuminated. This privilege is confined to *tasliya* (Durood-o-Salaam) only apart from other obligatory and voluntary prayers. By invoking blessings their lower soul is purified, drossness removed, inner sanctification is achieved and ultimately they are divinized i.e. Divine Unity is realized as once Shaikh Akbar Muhyiuddin Ibn Arabi when imprisoned for some days and then released said: 'How anyone can imprison a person in whose humanity divinity resides.'

This verse of the holy Qur'an is also a universal communion in honouring Rasulullah (ﷺ). Allah Most High informs His bondsmen and worshippers, visible and invisible creatures, the most splendid rank that the Holy Prophet (ﷺ) holds with Him in the heavens by praising him in the presence of the angels of access and by the *salat* (Durood Sharif) the angels invoke on him. Then Allah commanded Durood-o-Salaam i.e., blessings so that the creatures of celestial and earthly spheres participate and

might unite with Him in praise.

This verse also indicates the honour with which Allah Most High honours and ennobles Muhammad ﷺ: It is fuller and more universal than that with which God honoured Adam when He commanded the angels to prostrate (سجده کرو) themselves before him, for it is not possible that Allah Himself might take part with the angels in that earlier honouring. Secondly that command of prostration was a timely action, but this command to invoke blessings (Durood Sharif) on Muhammad ﷺ is perennial and infinite.

Angels recite Durood-o-Salaam

In this verse (33:56) the honour and grandeur given to Rasulullah ﷺ is immeasurable and unlimited. Angels of Allah are busy in sending blessings. How many are they, no one knows their number, only God Himself knows. Hazrat Abdullah bin Umar (R.A) says: Allah has divided His creatures into ten parts of which nine parts comprise angels and one part all other creatures (*Qaule-Badee*). However, the angels are divided into different groups in respect of their duties and prayers. The prayer of one group differs from that of others. Some are in state of standing (*Qiyam*), some are bowing (*Ruku*) and some in prostration (*Sijdah*). Hence all the angels and heavenly courtiers praise His glory day and night ceaselessly. While glorifying His praise, one group which is busy in one type of worship cannot change the type or nature of its praise. But there is no restriction in respect of sending blessings and salutations on the Holy Prophet ﷺ. In other words for angels there is restriction in the nature of glorifying the Lord i.e., hymning His praise;

they cannot change it, but in case of Durood-o-Salaam no such limitation is imposed on them.

Hadith, in respect of Ascension (*Miraj*) given in Bukhari and Muslim states that in *bait-ul-mamur* (mosque in Heaven above the Kaba) seventy thousand angels say prayer daily. But once they get chance to say prayer there, are not given chance to come again (*Qaule-Badee*) Likewise at *Rauda's* (mausoleum) Rasulullah ﷺ seventy thousand angels come in the morning and seventy thousand angels come in the evening to offer Durood-o-Salaam to the Holy Prophet ﷺ. Those who attend once are not given chance to come again.

Durood-o-Salaam is glowing litany

Hazrat Abdullah bin Abbas (R.A) relates: When this verse (33:56) was revealed, the Holy Prophet ﷺ came out of his house in blissful mood and said: O my dear Companions! Congratulate me, congratulate me, because in respect of my person such verse is revealed which is much better than whatever is in this world and the world itself to me. Then the Prophet ﷺ recited this verse. I saw that the blessed countenance of Rasulullah ﷺ was shining like grains of pomegranate. Then I congratulated the Holy Prophet ﷺ. Afterwards, the Companions requested the Prophet ﷺ to let them know the reality of this holy verse. At this the Prophet ﷺ said: You have inquired of me something of the hidden knowledge. Had you not asked, I would not have disclosed it to you throughout my life. Now listen: God has appointed two angels on each and every person. When any believer hears my name, and with it offers Durood Sharif to me, both these angels instantly pray

غفر الله لك (May God forgive you). At the prayer of these angels, God Himself and His angels say: Aamen. Likewise, whenever my name is mentioned before any servant, and he ignores to invoke blessings on me, both these angels say: لا غفر الله لك (God may not forgive you) immediately.

The Holy Prophet ﷺ is reported to have said: Gabriel came to me and said: O Muhammad ﷺ he who passes month of Ramadan without obtaining forgiveness and enters the Hellfire, shall be banished from Allah Most High. And I said, "Aamen." Then he (Gabriel) said, "He who sees his parents or one of them and behaves without filial piety, when he dies and enters the Hellfire, shall be banished from Allah Most High." And I said "Aamen." Then he said, "The person before whom your name is mentioned, ignores to invoke blessings on you, when he enters the Hellfire, shall be banished from Allah Most High. And I said, "Aamen." (Fathu re-Rasul, M. Uthman al-Mirghani, p-13)

Abu Hurraira (R.A) relates, the Prophet said: God has wandering angels who, when they pass by a *dhikr* circle say to one another, "sit down here." And when the people offer a petition they say *Aamen* to their prayer. And when the worshippers invoke blessings on the Prophet ﷺ those angels join in the blessings till they finish; then the angels say to one another, "Blessed are they, as will not go away unforgiven." (*Hirzu mani*, Allama Suyuti).

All the Prophets and Messengers are alive in their tombs, nourished by Divine signs of grace in a mysterious way. Ibn Hazm says: "How could the Prophet of Islam not be alive, since one says Rasulullah ﷺ is the Messenger of God" and not "has been the Messenger of God?" This firm

belief of every Muslim very much attests the ubiquity of Rasulullah ﷺ and this aspect of Islamic esotericism provides enough testimony to the mysterious life of the Prophet ﷺ. That is why Allah Most High and His angels are all the times busy in showering blessings on the Holy Prophet ﷺ. Whatever is there in the earthly and celestial spheres (earth and heavens) is busy in adoration of Allah Most High, but Allah and His Angels are offering Durood Sharif to Rasulullah ﷺ ceaselessly since eternity.

Imam Qastalani (R.A) in *Mowahib Ladunia* (مَوَاهِبُ لَدُنِيَّه) has stated that Shaikh Akbar Muhyiuddin Ibn Arabi (R.A) said: To recite Durood Sharif on the Holy Prophet ﷺ reveals, faith, love, and purity of intention of the reciter. It also manifests his consistent and steadfast obedience to him and also denotes respect for his means (as Intercessor and as medium for the acceptance of supplication in divine court). Imam Qastalani (R.A), with reference to his Shaikh Allama Sakhawi (R.A), and other high ranking savants such as Imam Haleemi and Imam Izzuddin bin Abdus Salam (R.A) has written: Offering Durood Sharif to Rasulullah ﷺ does not mean that we are interceding for him. What is our worth to do like this! Since it is divine injunction to requite the benefactor in the best possible manner but we are still unable to repay it in befitting way: we should at least pray for him. When the Almighty observed our inability and incompetence to do this, He then taught us to invoke blessings and salutations on the Holy Prophet ﷺ so that it might serve as requital to some extent. And in fact, there is no greater favour or beneficence than the advent of the Holy Prophet for mankind, visible and invisible entities, as

the holy Qur'an says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ
لَفِي ضَلَالٍ مُّبِينٍ. (3:164)

(Allah did confer a great favour on the believers when He sent among them a Messenger from among themselves rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and wisdom, while before that, they had been in manifest error)."

Hazrat Shaikh Hassan al-Advee says that Imam al-Merjani has said "O Believer! When by invoking blessings on the Prophet, you benefit your own self then there is no conferment of obligation on your part to the Holy Prophet ﷺ, rather you are praying for you own weal and betterment."

There is also a holy Tradition (حديث قدسي) in this regard. Allah Most High says: "I am not sanctified by their glorification of Me: It's they who become sanctified." Likewise by invoking blessings on the Holy Prophet ﷺ we are purifying ourselves; our darkened souls are polished and sanctified. It is certainly not that we are adding something to the glory, sublimity and ineffable status of the Holy Prophet ﷺ. A savant has said, "The biggest sign of one's faithfulness is the invocation of Durood-o-Salaam on the Holy Prophet ﷺ."

Supplicatory prayers attract divine grace, compassion and mercies. When the invoker has purified his innermost self by invoking Durood-o-Salaam, his sanctified soul blends with the angels of lower regions creates harmony between

mankind and the angels, because *tasliya* offers the souls a means of expansion and divinization.

By invoking blessings Rasulullah ﷺ feels comfort and delight and he takes pride of his Ummah. It is indeed a great success for the reciters of Durood Sharif.

Offering of Durood-o-Salaam is sign of Prophet's kindness and compassion towards Muslim Ummah, it motivates one to seek divine nearness.

Durood-o-Salaam proclaims Divine Unity in purest form and rejects all sorts of polytheism. It is a means to solicit and attain divine mercy and grace. It also increases love for the luminous Prophet ﷺ who is perfect mirror of Divine Beauty.

Allama Zarqani too states that the object of offering Durood Sharif is to seek nearness of Allah by fulfilling His commandment in this respect and to repay, of course in a meager way the Holy Prophet ﷺ for what we owe to him.

As said earlier, invocation of Blessings disciplines our baser selves with the best of conduct. It saves us from sensual pleasures, rust and lust, and helps us perform obligatory rituals and inspires voluntary devotion and love. Helps transmission of divine knowledge that is truly oceanic in character. Not only claim of love or solely inner consciousness of the glory of the Holy Prophet ﷺ but inner illumination that matters: this is indeed treasure of saintship or nearness to Almighty.

Underlining the importance of Durood Sharif, Maulana Rumi says: That God and His angels "pray upon", that is bless the Holy Prophet ﷺ. Could the believer do anything better than follow the example given by the Lord

Himself! In fact Rumi explains that "these acts of service and worship and attention do not come from us, and we are not free to perform them... They belong to God; they are not ours, but His. Also like Shams, Maulana Rumi stresses that no one can reach God unless he comes first to Muhammad ﷺ, for the Prophet ﷺ is the way through which the believers can reach God because Divine grace is mediated only through him. Therefore it is rightly said that the heart of Muhammad ﷺ is the seat and source of mystical union; it is divinization by virtue and grace of Rasulullah ﷺ.

It is thus manifestly evident that the light of invoking Durood-o-Salaam irradiates our hearts and spirits and minds, and of which the secrets are intermingled in our total being and our inmost life. It is a key to open the door of divine pleasure and it causes ultimately unitive life to the invoker.

But the most characteristic thought about this Muhammad centred devotion (*tasliya*) is that it is a sovereign means of vision of the Holy Prophet ﷺ and communion with him. The Muslim Ummah rest assured that the Prophet appreciates each individual invoking of blessings upon him.

The Prophet said: "No one greets me with peace without God returning my spirit (to my body) that I may respond to his greeting." (*Adkhkar an-Nawawi*)

The Holy Prophet ﷺ was asked: "Will you know the blessings of those who invoke blessings on you, even though they are absent from you or live after your time? What will be their standing with you?" He said, "I hear the blessings of the company of my lovers and I know them, and the blessings of those who come after me is all made known to

me.” (*Dalail-ul-Khairat*).

Hazrat Allama ibn Hajar Makki writes in his work: كتاب الزواجر عين اقتراف الكبار that there are sixty types of greater sins, but the greatest one in all of them is to ignore offering Durood Sharif to the Holy Prophet ﷺ when his name is mentioned before you, as many *Ahadith* are giving stern warnings for negligence and ignorance.

Durood Sharif is an important ingredient of *dhikr* (remembrance) and is repeated hundred and thousands of times by the Muslim believers. This is *wird* (litany) as well as obligatory for believers; it is a sign or testimony of the people of love, and for the elect (consummate mystics) it is a station (arrival at the court of Rasulullah) which relates to transformation (or spiritual elevation) from complete annihilation (فنا) to eternality (بقاء). A march (esoteric travel) from humanity to divinity i.e., realization of Divine Unity. It is a wont of God to bless His beloved friend. It is a road to entrance in the Abode of Light. It helps to enter a garden whose every plant is the Supreme Throne (عرش معلی), whose every flower irradiates light and spread sweet fragrance and the autumn season never assails it. And gnosis (*marifat*) means the realization of divinity which entails violent love of Muhammad ﷺ and invocation of Durood-o-Salaam on him plentifully.

How much of invoking blessings?

Invoking Durood-o-Salaam on the Holy Prophet ﷺ is an ordinance of Islam to which no numerical limit has been set and no fixed time has been marked, as there is no limit of time, space, duration or number in which God and His angels are not constantly busy in this specific prayer

(tasliya).

Once Ubayy bin Ka'b (R.A) asked Rasulullah ﷺ, O the Prophet of Allah! I want to offer Durood to you excessively, please tell me how much of my time should I devote for this purpose? The Holy Prophet ﷺ said, "As much as you like." Ubayy said "One quarter of my time?" The Holy Prophet ﷺ said, "As you like, but if you extend this time, it would be better for you." Then Ubayy said, "should I devote half of my time to it?" The Prophet ﷺ said, "As you like, but if you devote more time to it, it would be better for you." Then Ubayy increased time to two third and the answer was the same. Ubayy finally said, "O the Prophet ﷺ of Allah! I shall spend all of my time in invoking blessings (Durood) on you." The Prophet ﷺ said, "In that case, Allah Most High will look after your affairs Himself and forgive your sins." (*Hadith Tirmazi*)

Awareness or Unawareness

Shaikh Muhammad Abu al-Mawahib Shadhili (R.A) says that I had the vision of the Holy Prophet ﷺ. I requested, O the Prophet of Allah ﷺ! God Almighty, Glorious sends ten times blessings on the person who blesses you once. Is this privilege given to the person of your Ummah who recites Durood Sharif only with conscious awareness i.e., presence of mind? *Sarwar-i- Kaunain* ﷺ and mercy for the entire universe said, "No! It is for everyone who offers Durood Sharif, may it be with the presence or absence of mind i.e., attentively or inattentively. The Prophet continued to say: Even in this (inattentive) state of condition, Allah Most High causes the angels equal to the series of mountains to join the reciter of Durood

Sharif who supplicates and seeks forgiveness of Allah for him. But if Durood is recited with conscious awareness (حضور قلبی) its reward and recompense are not known to anyone except God Almighty, Glorious. (1)

Rasulullah ﷺ is very close to his lovers

Shaikh Abu al-Mawahib Shadhili says: Once I said in a gathering 'Muhammad ﷺ is human, but not like that of common human being; rather, he is like ruby in stones. After this, I had the vision of Rasulullah ﷺ in dream. He said to me: "Allah Most High has forgiven you and also those who affirmed your statement." After this encounter with the Prophet in dream, it remained routine practice of Shaikh Shadhili to repeat this statement in each and every gathering throughout his life till his death.

Shaikh Shadhili says: I saw the Holy Prophet ﷺ in dream. He said to me: "I am not dead. My departure from the temporal world means, I am hidden from each such person to whom God has not revealed my reality (Logos). And to whom God has conferred spiritual insight (i.e., sagacity of intelligence), I see him and he sees me too."

Some gnostics (*arifeen*) saw the Holy Prophet ﷺ sitting in a house. Meanwhile Shaikh Shadhili came in his presence, and the Prophet ﷺ stood up to greet and grace him. The gnostics who saw this dream, narrated the matter to Shaikh Shadhili. The Shaikh said: "keep secret what have you seen, since the holy being of Rasulullah ﷺ is the life and soul of the entire phenomenal existence (universe). And for whom he stands up, entire universe stands up for him too." Shaikh Shadhili would often say 'who wants to have vision of the Holy Prophet ﷺ, He should recite Durood-o-

Salaam on him excessively day and night and develop love with auliya of Prophet's family failing which door of his vision in dream will be closed since auliya of Sayyed family are the leaders of the people of mystical persuasion. Allah Most High and His Prophet are displeased with those people with whom auliya of Sayyed family are unhappy.

Who constitutes *Aal.* (Family)

The Prophets's family is always included in the blessing formula for spiritualization. It was asked to the Prophet of Allah, "Who are *Ahl-e-Bait* of Muhammad ﷺ whom we are enjoined to love and honour and treat with piety?" He said: "The people who listen and fulfil their dues, whosoever believes in me and is true to me." It was said: "And what are the signs by which they may be known?" He said: "The preference of love for me over all other love, and inward occupation with the remembrance of me, second only to the remembrance of Allah." (*Dalial al-Khariat*)

"The Family" in prayer means the whole community, although there should be a reference of special respect to his relatives. (*Fathu r-rabbani, M. Abdullah bin Hasanain*)

However the spiritualizing of Muhammad's family makes it possible to include all believers in the prayer of blessing, and this blessing of the whole family is a kind of spiritual almsgiving. As Rasulullah ﷺ said, "If any Muslim has nothing wherewith to give alms, let him say in his petition, O Allah! invoke blessings on Muhammad Your servant and Prophet, and invoke blessings on the believers, men and women, and the Muslims, men and women. For that (petition) will be to him a giving of the legal alms." (2)

Allama Hair in his book titled (الحوال منظم) has explained

that in Durood Sharif the word *Aal* (descendants, family or progeny) means the persons on whom *Zakat* (alms) is forbidden and also believer sons of Hashim and Abdul Mutalib families.

It is also said that this word *Aal* also comprises, the wives and children of the Holy Prophet ﷺ especially the sons of Hazrat Fatimah (R.A). Some Ulama hold opinion that it also includes progeny of Hazrat Ali, Hazrat Abbas, Hazrat Jaffar, Hazrat Aqeel and Hazrat Hamza and some savants include Muslim *ansar* (Helpers, friends of Muhammad ﷺ), sons of Qurash, rather the community of devout Muslims. Thus Hazrat Imam Malik holds the same opinion. However some Ulama or jurists agree and some disagree with this stance, and so forth. Shaikh Abdul Ghani, while giving interpretation of the word “وَعَلَى آلِ مُحَمَّدٍ” (The descendants of Muhammad) recorded in the book titled *الصلوة المحمدية* written by Hazrat Shaikh Abdul Qadir Jilani (R.A), has said, “By the word *Aal* (offspring) means the person who was inclined to the Prophet of God, resorted to him, may such inclination is based genealogically, or on the adherence to the Holy Prophet ﷺ, to the extent that the person hold the privilege of companionship of him, whereas the Companions (اصحاب كرام) are high ranking and consummate mystics who were spiritually and bodily attached to the Prophet ﷺ.

Meaning and Message of Salat and Salaam

The blessing formula *salla Allahu alaihi wa sallam* (God bless him and give him peace) is known as *tasliya as-salat ala Muhammad ﷺ* or the plural *salawat sharifa* has been used from the earliest times to date. Invoking blessings

in Arabic is styled as '*salawat*', in Persian as 'Durood' and in Urdu as *Salat-o-Salam*. Besides this in Arabic the word *salawat* is used to express different meanings such as: adoration, recollection, mercy, supplicatory prayer, *qiraat* (Reading of Qur'an) remembrance, forgiveness.

In the verse 33:56 the word *salawat* is used and the ulama have derived many connotations: they say this word gives different meanings in accord with the different types of users. Allah honours His beloved friend with loving kindness and affection. The angels recite *salawat* but with a different kind of affection according to their own rank and position and the believers are directed to recite in accord with their position. Thus it is said that from God its meaning is mercy complaisance (i.e., willingness to do what pleases other: what pleases Rasulullah ﷺ) elevating the Prophet ﷺ to Praiseworthy Station (مقام محمود) and granting the status of Chief intercessor. It is also said that *Salat* of Allah is His mercy combined with magnifying of him, and praising him in the presence of angels. From angels, it is a petition to Allah Most High for his elevation to higher ranks and seeking forgiveness for his Ummah. And from men it is humble beseeching and petition, expressing love with him and adherence to him; to adore him with best of praise etc.

Allama Suyuti (R.A) in *Hirzu l-mani* says: It has been transmitted to us from Ibn Abbas (R.A)) that it (*salat*) means that God praises your Prophet ﷺ and forgives him and commands the angels to seek forgiveness for him (*Hirzu l-mani as-Suyuti*, p,114)

Ibn Arabi said: *Salat* from God is mercy, and from

human beings and others, angels and jinns, it is bowing and prostration and petition and praise, and from birds and owls it is praise. Each creature knows his own *salat* and *tasbih*.... and al-Halimi set forth the meaning of God's *salat* for His prophet ﷺ as His magnifying of him. (3)

Salaam (greeting and salutation) means impeccability i.e., unblemished disposition. The servants are enjoined to pray for safety and immunity from taints and contamination of the efforts of Rasulullah ﷺ (صديق نبيه). In the opinion of Allama Yusuf Nabhani, the word salaam (salutation) connotes 'anything purified from defect and defilement.' Thus to say *اللَّهُمَّ سَلِّمْ عَلَيْهِ* would mean, O Allah! Protect the propagation (duty of Messengerhood) to Ummah, and the holy name of Rasulullah ﷺ from any defect and imperfection. Therefore, the message of Rasulullah ﷺ (inviting mankind, Jinn etc., to Allah) shall be increasingly spread with the passage of time across the world, and the holy name of the Prophet will be elevating infinitely. Allama Hajr (R.A) has further said "To recite only Durood (*Salawat*) on the holy being of Rasulullah ﷺ or only *salaam* (salutation) is an undesirable act. Rather you offer Durood and *Salaam* together, as Imam Nawawi (R.A) has narrated with reference to many savants, because the verse (33:56) of the holy Qur'an indicates both aspects of *Tasliya*.

Imam Nawawi has said that there is consensus among the Ulama to recite Durood Sharif when the name of Rasulullah ﷺ is mentioned. Likewise there is consensus in respect of sending Durood Sharif to other Prophets of Allah and His angels permanently. However some Ulama hold it unlawful to bless permanently other than Prophets and

some are deadly against it. But all agree to avoid any course of action which is abhorred and is an innovation. Allama Yusuf Nabhani (R.A) says that our Ulama hold most dependable opinion that the word *Salawat* (صلوة) must be kept specific for the Prophets and Messengers of Allah Most High as the word عزوجل (Almighty and Glorious) is particular for Allah. However, Ulama have unanimously said "while sending blessings on the Prophet, it is justified to bless none-prophets whose names follow them. Thus:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَأَصْحَابِهِ وَأَزْوَاجِهِ
وَذُرِّيَّتِهِ وَاتِّبَاعِهِ.

and it is proved in Ahadith to the extent it is enjoined to recite during prayer in *Tashahhud*. The past righteous folk would ever hold this practice.

Meaning of Baraka.

The word *Baraka* generally means 'Divine grace' or favour or 'blessing power' or 'Divine blessing' etc. Allama Ibn Hajr Makki (R.A), in respect of its use in Durood Sharif has elaborated its meanings. He says it means to increase, to enhance respect, veneration and good deeds', 'perpetuity in blessedness' and of 'being immaculate and unblemished.' Thus the phrase بَارِكْ عَلَى مُحَمَّدٍ would mean, O Allah! Grant unto Muhammad ﷺ perfect goodness or gracious favour or excellence, and exalt and eternalize his name and *Shariah*, and create abundance in his followers and make them known his (Prophet) kindness, beneficence and help them understand this cosmic figure i.e., the reality of Muhammad ﷺ and granting his intercession (شفاعت) in their (Ummah) favour, causes them enter paradise. And same is the meaning of the words: بَارِكْ عَلَى آلِهِ O Allah! Grant same favour to his

family which befits to their status and continue showering on them your grace and kindness all the times.

Writing of Siglum (ﷺ)

Muhaddithin and Ulama have written the words ﷺ after the name of the Holy Prophet (ﷺ) in their compilations. However, in print they are either stated in full as given above or abbreviated with a siglum (r) over or after the name of the Prophet. The reading and writing of these words also make Durood-o-Salaam complete. But it is highly commendable if siglum is written in full such as ﷺ. Thus only r be avoided

Jaffar bin Abdullah narrates that he saw Muhaddis Abu Zaraa in dream in such a state that he was praying in the company of angels. He asked him 'How did he achieve this elevated rank'? He said, "I wrote one million Ahadith with my hand. During this whenever the name of the Holy Prophet ﷺ was mentioned, I wrote and read ﷺ (Blessings and peace be on him) with them. (4)

We implore God to bless Muhammad ﷺ

Although God commands us to invoke blessings on the Prophet ﷺ but we say, "O Allah invoke blessings on Muhammad ﷺ," In other words, we ask Allah Most High to bless Muhammad, instead of doing it ourselves. Ali Makki says, "This is because the Prophet ﷺ is pure, without blemish or failing, while we have both blemish and failings. How shall one full of blemishes and failings invoke blessings on the pure and perfect Prophet ﷺ. Therefore we ask Allah Most High to invoke blessings on him, that the blessings may be sent by a pure God on a pure Prophet ﷺ (5)

Ahmad Tijani says "After all explanations the worshippers feel themselves in the presence of a mystery on which some have loved to ponder, picturing a Divine *salat* continuous from before all worlds, in the *mihrab* of the Essence of the Divine Being. Others have dwelt on it as a communion of love, "the invoking of blessing by the Beloved on his beloved." (6)

Durood Sharif vs. Remembrance of Allah

The entire universe, spatial and earthly spheres, animate and inanimate entities, plants, minerals, beasts, birds, visible and invisible creatures are incessantly engrossed in adoration and glorification (حمود و ثنا) of Allah Most High, although the type or nature of their litanies differ. On the other hand, Allah and His angels are engaged in sending Durood Sharif on Rasulullah ﷺ all the times and the believers too are directed to follow this practice. This has ensued a sort of debate among the savants (*Ulama*) as which of the two action is superior to other. Both sides present some arguments in their favour. One side quotes: فَادْكُرُونِي اَذْكُرْكُمْ (Remember me and I will remember you).

Besides this there are many *Ahadith* in which Remembrance of Allah (ذكر الله) is stressed, its virtues and blessings are explained. But it is not mentioned anywhere that who remembers Allah, is blessed ten times and seventy times, and when the invoker petitions Allah to shower blessings on Muhammad ﷺ, then recital of Durood Sharif by Allah is thousands times better than our offering of Durood Sharif to Rasulullah ﷺ. It is manifestly clear that invoking Blessings and Peace on the Prophet ﷺ is such an obeisance whose rewards and recompense are unlimited and

infinite and unmatched.

Imam Abu Alais Samarqandi says that in the light of this verse of the Qur'an (33:56) invoking Blessings on the Holy Prophet ﷺ is far superior and excellent to other worships, because Allah Almighty, Glorious Himself and His angels send blessings on him and the believers are directed to participate in this litany. This way of worship is not adopted in any other kind of litany.

Hazrat Sahl Tustari (R.A) completely holds the same view, as he says

إِنَّ اللَّهَ تَعَالَى أَمَرَ بِسَائِرِ الْعِبَادَاتِ وَلَمْ يَفْعَلْهُ بِنَفْسِهِ

(Indeed, Allah Most High has commanded to perform ritual devotions, but He is not bound to do this worship Himself)

Hazrat Allama Ismail Haqqi (R.A) says that invoking blessings is superior to all kinds of worships such as prayer (نماز) Hajj, alms, fast. And Kalimah Sharif is better than other Remembrance (adhkar) and offering Durood to the Prophet ﷺ is better than all other kinds of worship. Because Allah Most High made obligatory ritual prayers fast, Hajj, alms etc, but He does not say prayer Himself, nor keeps fast, nor He performs Hajj nor gives alms. On the other hand Durood Sharif has been made mandatory for the Muslim believers in which He participates Himself along with His angels. Thus the job Allah does Himself is far more superior to what His creatures do.

There are many injunctions in the holy Qur'an in respect of different forms of worship but nowhere God says that "I and My angels do it and you the believers also participate." God is the Creator and Nourisher of His

creatures. He gives life and death and everything in the universe is in His control and command in which no creature can participate in God's action. But it is only Durood-o-Salaam which He and His angels send on the Holy Prophet ﷺ since eternity and we are commanded to follow. And this is for our weal and benefit in this worldly life and the Hereafter which leads us to the realization of Divine Unity (*Tawhid*).

Azaan and Durood Sharif

Reciting Durood Sharif before and after *Azaan* is highly laudable and permissible as is supported by a number of Ahadith. Hazrat Maulana Muhammad Zakariya has quoted the following Hadith in his work '*Fazail-e-Durood Sharif*'. It is related by Hazrat Abdullah bin Umar that the Holy Prophet ﷺ has said: "You should repeat the words of the *Muazzin* (one who calls for prayer) when you hear "*Azaan* and after that send Durood on me because Allah Most High sends ten blessings on him who sends one Durood on me, then supplicate to Allah to grant me *Waseelah*, which is one of the stations of paradise (i.e., Praiseworthy Station, *مقام محمود*) which will be given to only one person, and I hope that person will be I. Thus my intercession (*شفاعت*) will be accorded to him who supplicates to Allah for granting me *Waseelah* (Mediation)"

This Hadith is given in *Saheeh Muslim* and also quoted by Maulana Ashraf Ali Thanvi in his booklet *Zaadus Saeed*. It proves that it is the command and the Tradition of the Holy Prophet ﷺ that Durood Sharif be recited after *Azaan* but before supplication. Thus it is mandatory on the person who calls for prayer and also the person who listens

to *Azaan* to recite Durood Sharif.

Also Maulana Mufti Muhammad Shafi in his book *Zikrullah* and *Fazzail-o-Masaail-e-Durood-o-Salaam* writes: "And when the Holy Prophet ﷺ's blessed name is mentioned then it is incumbent upon every person who mentions it and he who listens it to recite Durood Sharif." (7)

In *Fazail-e-Durood Sharif* Maulana Muhammad Zakariya says: "Imam Tahaavi and other are of the opinion that reciting Durood Sharif becomes due whenever the name of the Holy Prophet ﷺ occurs. Thus "the rule laid by Imam Tahaavi is that reciting Durood Sharif is obligatory on him who utters the blessed name and also on him who hears it every time this happens." (8)

Maulana Muhammad Zakairiya has also quoted many Ahadith in respect of reciting Durood Sharif. For example Hazrat Ibn Abbas (R.A) relates the Holy Prophet ﷺ said: "whosoever writes Durood Sharif in some book, will continue to derive benefit of so doing as long as my name remains in that book." Maulana has also quoted another Hadith from Hazrat Jabir. According to it, the Holy Prophet ﷺ said: "He is unfortunate, indeed, before whom my name is mentioned and he does not send Durood on me." Maulana further says: "On such persons is the curse of perishing, and for them is the news of being hard-hearted, and also of straying from Heaven and entering Hell, and also that such a person is unjust and most miserly and that his *Deen* (religion) is not safe and that he will not have a vision of the blessed face of the Holy Prophet ﷺ."

This book contains sufficient information regarding

tasliya and its recital. It is irony of their fate who oppose it and hold it innovation to recite Durood Sharif before or after Azaan.

Mystical interpretation of Durood-o-Salaam

Shaikh Isa Nuruddin Ahmad (F. Schuon) has given thought provoking exposition of the words Durood-o-Salaam in his study entitled '*Understanding Islam*'. It is summarized here for common interest. He starts with the verse of the holy Qur'an: Verily God and His angels bless the Prophet Oh! You who believe bless him and give him salutation (33:56). This verse forms Qur'anic foundation of the 'Prayer on the Prophet ﷺ' or the 'Blessing of the Prophet ﷺ' - both the Qur'an and *Sunna* recommend it. It too takes on a special character (dimension) in esotericism (*tasawwaf*) where it becomes a basic symbol. Its inner meaning is as follows: God, the Heaven and the Earth, the angelic states, men and the jinns confer (or transmit) vital graces on the cosmic intellect (i.e., They all bless Muhammad ﷺ). One who blesses the Prophet in fact blesses by implication (hiddenly) the world and the universal Spirit (*Er-Ruh*) (i.e., 'First Intellect'), the universe and the intellect, both the Totality and the centre, so that the blessings, multiplied tenfold comes back, from each of these manifestations (Being and Non-Being) i.e., unmanifest and manifest, who has truly put his heart in *tasliya*. (9)

The words salute (*salaam*), 'salutation' (*taslim*) or peace (*salam*) signify a reverential homage on the part of the believer (the Qur'an says: And give him 'greeting' or salutation') and thus it is a personal attitude, whereas the

blessing (Durood Sharif) brings in the Divinity, for it is He (God) who blesses. On the part of God 'salutation' is a 'look' or a 'word', i.e., an element of grace which is not 'central' as in the case of the 'blessing' but 'peripheric' (external surface) and so relating to the individual and to life not to the intellect and to gnosis (*marifat*). That is why the name of Muhammad ﷺ is followed by both 'blessing' and 'salutation' whereas the names of the other divine 'Messengers' of the angels are followed only by the 'salutation': from the point of view of Islam, it is Muhammad ﷺ who 'actually' and 'definitely' incarnates the Revelation (نور مجسم) and Revelation Corresponds to the 'blessing' not to the salutation: in other words it could be said that the 'blessing' refers to the prophetic inspiration and to the 'relatively unique' and 'central' character of the Avatara (logos) envisaged while the 'salutation' refers to the human, cosmic and existential perfection common to all the Avatars or to the perfection of the angels.

The 'blessing' is a transcendent (تَزَيُّد), active and 'vertical' quality whereas the 'salutation' is an immanent (تَشْيِيع) passive and horizontal quality. Also the 'salutation' concerns the 'exterior' the 'support', whereas the 'blessing' concerns the 'interior' or the 'content' whether in the case of divine acts or of human attributes. Herein lies the whole difference between the supernatural and natural: the 'blessing' signifies the divine presence inasmuch as it is a continual influx, which in the microcosm-in the Intellect - becomes intuition or inspiration and, in the case of the Holy Prophet ﷺ Revelation. On the other hand the 'peace' or 'salutation' signifies the divine presence inasmuch as it is

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inherent in the cosmos, becoming, in the microcosm, intelligence, virtue and wisdom, it concerns the cosmic economy.

According to the Shaikh Ahmad El-Allawi the divine act (*tajalli*) expressed by the word *salli* (bless) is like lightning, instantaneous in mode, and includes the extinction (فناء) in some degree of human receptacle submitted to it, whereas the divine act expressed by the word *salaam* (salute) spreads the divine presence in the modalities of the very individuality, the Shaikh said, this is why the *faqir* should always ask for *salaam* (peace) which corresponds to the divine 'salutation' in order that revelations or intuitions should not vanish like flickers of lightning, but become fixed in his soul. In this verse which instituted the blessing of Muhammad ﷺ, it is said that God and Angels bless the Prophet ﷺ, but the salutation is only mentioned at the end of the verse, where it is a question of the believers; the reason for this is that the *taslim* (or *salaam*) is here taken to be understood, which means that at root it is an element of the *salat*.

The initiatic aim (in Sufism) of the 'Prayer on the Prophet (دروود سلام) is the aspiration of man towards his totality. Totality is that of which we are a part; and we are a part, not of God who is without parts, but of His creation, which taken as a whole, is the prototype and norm of our being, while its centre, *Er-Ruh* (the Spirit) is the root of our intelligence. This root is a vehicle for the uncreated intellect. The totality is perfection while the part as such is imperfect. In the sight of God we are 'nothing' or 'every thing' but we are never 'apart', we are on the other hand, a part in relation

to the universe which is the archetype, the norm, perfection; it is 'universal Man' (*Insan-i-Kamil*) of which the human manifestation is the Holy Prophet ﷺ, the Logos the Avatara. The Prophet ﷺ in esoteric and universal sense is thus the totality of which we are a fragments; but this totality is also manifested in us and that in a direct manner it is the intellectual centre, 'The eye of the heart' the seat of the 'Uncreated', the celestial or divine point in relation to which the ego is the microcosmic periphery (circumference) Thus we are peripheric in relation to the Intellect (*Ruh*) and a part in relation to creation (*Khalq*). The Avatara (Logos) represents both these poles at once, he is our totality and our centre, our existence and our knowledge.

The name of Muhammad ﷺ itself means the 'Glorified' and indicates the perfection of creation, affirmed also in genesis in the words: 'And God saw that it was good'; moreover the words 'our lord' (*seyyedina*) used before the name Muhammad ﷺ indicate the primordial (الاولى) and normative quality of the cosmos in relation to ourselves.

Some Durood Sharif include two attributes: 'The Prophet' (*Nabiyuka*) and 'The Friend' (*Habibuka*). This second qualification *Habibuka* expresses intimacy, the generous proximity. The word *Nabi* indicates 'particular message', not the 'universal message' of the 'Messenger' (*Rasul*) (10) (For detail see: *Understanding Islam*, by F. Schuon, p. 100)

And the epithet the 'unlettered Prophet' (*Nabi el-ummi*) expresses the 'virginity' of the receptacle, whether universal or human, in respect of inspiration it is determined by nothing except by God; before the Divine

Pen, it is blank page; none but God fills the creation, the Intellect, the Avatara, the Logos (i.e., the reality of Muhammad).

The 'blessing' and the 'salutation' are applied not only to the Prophet ﷺ, but also to his family and his companions, that is, in the macrocosmic order, to Heaven and earth or to supra-formal (angels) and formal manifestation (men and jinns) and in the microcosmic order to soul and body, the Prophet ﷺ being in the first case the Divine Spirit (*Ruh*) and in the latter the Intellect (*Aql*) or the Eye of the Heart. The Intellect is the 'Spirit' in man; The 'Divine Spirit' is nothing other than the universal Intellect.

From the initiatic point of view (*tasawwuf*) the prayer on the Prophet ﷺ (Durood Sharif) relates to the 'intermediate stage', to the 'expansion' which follows 'purification' and precedes 'union'; herein lies the deepest meaning of the Hadith: 'No man will meet God who has not first met the Prophet ﷺ'.

In the widest interpretation of this prayer, the blessing corresponds to God, the name of the Prophet ﷺ to the universal spirit (*Ruh*), the Family to the beings who participate in God-through the Spirit-in a direct manner, and the companions to those beings who participate in God indirectly but likewise thanks to the Spirit.

As a spiritual principle the Prophet ﷺ is not only the Totality of which we are separate parts or fragments, he is also the Origin in relation to which we are so many deviations. In other words the Prophet ﷺ as Norm is not only the 'Whole Man' (*Insan-i-Kamil*) but also the 'Ancient Man' (*Insan-i-Qadim*) Here lies a sort of combination of a

spatial (افلاکی) with a earthly (ناسوتی) symbolism. The Prophet is above all a synthesis combining human 'littleness' with the divine mystery. This aspect of being a synthesis, or a reconciliation of opposites, is characteristic of Islam.

(Excerpted from *Understanding Islam* by Shaikh Isa Nuruddin (F. Schuon))

This study vehemently affirms transcendence and immanence (شانِ تنزیہ تشبیہ) of the Possessor of Glory and Honour and ubiquity of His beloved friend for those who understand.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَ
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Chapter 3

Excellence and Rewards of Durood Sharif

Well-being and success of mankind in this temporal world or the celestial world next to come is entirely based on the adoration and recollection of God-the Almighty and Glorious and most frequent invocation of blessings on Rasulullah (ﷺ) plentifully and ceaselessly. The virtues of Durood-o-Salaam are so much numerous that it is difficult to recount them in volumes together. Since there is no stoppage or end to count them numerically, some high-ranking savants and mystics have made attempt to produce and record them in their works in nutshell. To the best of our knowledge, every Companion of the Holy Prophet, every high ranking mystic, every notable savants and every lover and believer, i.e., reciter of Durood Sharif excessively sustains different experience esoterically. This is an incessant descent of divine grace, favour, and mercy on the Muslim Ummah. In this chapter are now recorded, in sum, rewards, excellence and virtues, as have been reported by radiant divines like Allama Shamsuddin Sakhawī, Allama Yusuf Nabhani, Allama Habib al-Bashr Khari and many others as the sources would indicate against each case.

These are outlined as follows:

1. By reciting 'Durood' and Salaam one fulfils Divine obligation, as given in the holy Qur'an. (قرآن مجید)
2. Invocation of Durood and Salaam causes close relationship with God Most High. (قرآن مجید)
3. Invoking blessings (Durood-o-Salaam) creates harmony

with the angels. (قرآن مجید)

4. Gates of paradise are made open to the reciter of Durood and Salaam. (قرآن مجید)
5. Whosoever offers blessings to the Prophet, God blesses him ten times. (1)
6. The angels write Durood Sharif with golden pens on the silver pages on the Thursday and Friday. (2)
7. Who greets The Holy Prophet once, the Almighty God greets him ten times. (3)
8. By invoking Durood and Salaam, one recalls forgotten things. (4)
9. The Lord, Most Gracious, writes ten good deeds to his credit who recites Durood Sharif once. (5)
10. His ranks are elevated to ten degrees. (6)
11. Almighty God effaces ten of his sins. (7)
12. He (God) sends mercies to him ten times. (8)
13. God - the Merciful says, O My friend! The believer who invokes blessings on you once, my angels utter tenfold blessings on him.
14. He who invokes blessings excessively on Friday, will be closest to the Holy Prophet ﷺ. (9)
15. Who recites Durood Sharif in the night before Friday and day of Friday, his hundred needs are fulfilled of which seventy in the hereafter and thirty in the temporal world. (10)
16. Who recites Durood Sharif, God sends blessings and grace on him and who sends salutations in the presence of Rasulullah ﷺ Allah Most High greets him too. (11)

To recite Durood and Salaam, before the middle and at

- the end of supplication (*Dua*) is well enjoined; it hastens acceptance of petition. (12)
18. Recitation of Durood-o-Salaam causes atonement of sins. (13)
 19. Reciting Durood-o-Salaam in abundance enables the servant gain proximity of the Prophet. (14)
 20. Durood-o-Salaam suffices the servant in his affairs of temporal and celestial worlds. (15)
 21. Durood-o-Salaam is substitute for charity (*sadqah*) for the poor. (16)
 22. The reciter of Durood-o-Salaam becomes pious and chaste. (17)
 23. The reciter of Durood-o-Salaam is given happy tiding of paradise before his death. (18)
 24. Reciting Durood-o-Salaam plentifully causes deliverance from the horrors of the Day of Resurrection. (19)
 25. The Holy Prophet sends blessings and greeting on the reciter of Durood-o-Salaam. (20)
 26. Durood-o-Salaam adorns and graces gathering. (21)
 27. It repels destitution and poverty. (22)
 28. It effaces niggardliness and eliminates misfortune. (23)
 29. Whosoever recites Durood Sharif fifty times daily, angels will shake hand with him on the Day of Judgement. (24)
 30. The reciter goes straight to paradise. (25)
 31. Durood-o-Salaam is a means to get too much light (*nur*) while crossing Siraat Bridge. (26)
 32. Almighty God praises the excellence of the reciters in the celestial and temporal worlds. (27)

33. Passionate love with the Holy Prophet ﷺ is intensified further every moment in the heart of the reciter of Durood. (28)
34. The reciter of Durood-o-Salaam becomes beloved of the Holy Prophet ﷺ. (29)
35. The heart is vivified by reciting Durood-o-Salaam and causes right guidance. (30)
36. The name of the reciter of Durood-o-Salaam and also his father's name are presented in the sanctuary of Rasulullah ﷺ. (31)
37. Durood-o-Salaam causes steadfast and safe crossing over the Siraat Bridge. (32)
38. By reciting Durood-o-Salaam, some of the rights and obligations, owed to the Prophet, are fulfilled. (33)
39. The Apostleship and advent of the Holy Prophet ﷺ is a great blessing and grace of Allah Most High onto His creation. The invoking of blessings pays debt of gratitude to Allah to some extent. (34)
40. There will be no grief or sorrow over the participants of the assembly in which Durood Sharif is recited, on the Day of Resurrection. (35)
41. The reciter of Durood-o-Salaam is given reward equal to that of freeing ten slaves. (36)
42. In his scroll of deeds, reward equal to the weight of Uhad mountain is credited in his favour. (37)
43. The Messenger of Allah ﷺ will act as witness to his faith on the Day of Judgement. (38)
44. Allah Most High is pleased with the man who invokes Durood ten times. (39)
45. He will be safe from divine torment. (40)

46. Who invokes blessing excessively will be under the shade of Divine Throne on the Doomsday. (41)
47. His good deeds will out-weigh vices on the Day of Reckoning. (42)
48. He will get chance to go at the Fountain Kauthar. (43)
49. He will cross Siraat Bridge like flash of light. (44)
50. He will be safe from the thirst on the Day of Judgement. (45)
51. He will see his abode in paradise before his departure to the next world. (46)
52. The reward of Darood-o-Salaam is more than that of participating in twenty holy wars. (47)
53. By the virtue of Durood Sharif worldly wealth is increased. (48)
54. Invocation of Durood-o-Salaam is divine act and is more valuable to God than all other good deeds. (49)
55. Invoking Durood-o-Salaam is sign of *ahl-sunna-wal-jamat* (50)
56. Invocation of Durood incenses the assembly. (51)
57. Good - deeds are earned by it. (52)
58. Not only the reciter is blessed, his descendants too are benefitted by it. (53)
59. Invocation of Durood causes Divine proximity. (54)
60. The grave of the reciter becomes radiant by divine light. (55)
61. There will be divine light for the reciters on the Day of Resurrection. (56)
62. Victory over the enemies is achieved by it. (57)
63. It cleanses the heart of all sorts of hypocrisy and defilements. (58)

64. It creates love amongst the Muslim believers while the hypocrites burn in their hearts. (59)
65. It causes vision of the Holy Prophet ﷺ in dream. (60)
66. Who recites Durood-o-Salaam excessively, begins to have vision of the Holy Prophet in wakefulness. (61)
67. Divine grace is added to the reciter's being, and in his action, age and means of doing good deeds.
68. It offers the soul a means of expansion and therefore virtual relaxation which precludes worldliness.
69. Intercession of the Holy Prophet ﷺ is ensured in favour of the reciter of Durood on the Day of Judgement. (62)
70. Whoever recites Durood Sharif ten times in the morning and ten times in the evening, shall get intercession of the Holy Prophet ﷺ on the Day of Resurrection. (63)
71. Who recites Durood one hundred times daily, God-the Merciful writes on his forehead: "Defecated from hypocrisy and freed from Hellfire." (64)
72. The believer who invokes Durood hundred times, the Merciful will enter him into paradise alongwith hundred martyrs. (65)
73. Who recites Durood-o-Salaam once, Allah Most High and His Angels send blessings seventy times upon him. (66)
74. Two angels always pray for the forgiveness of the reciter of Durood-o-Salaam, and Allah Most High and His angels say 'Aameen' on the supplication (*Dua*) of the two angels (67)
75. Divine mercy overcasts the assembly of

Durood-o-Salaam, and even the sinner, who, by chance joins the gathering as visitor is not deprived of its spiritual beneficence. (68)

76. The Holy Prophet ﷺ responds to the salutations of his servant. (69)
77. If Durood-o-Salaam, recited once, is accepted in Divine sanctuary, Allah Most High effaces all of his sins spread over eighty years. (70)
78. When a member of Muslim Ummah greets the Holy Prophet ﷺ God greets him ten times. (71)
79. Who recites Durood Sharif once, Allah and His angels invoke blessings on him ten times. (72)
80. Water put out fire; invoking blessings on Muhammad ﷺ effaces sins more effectively than this and sending blessings on him is more virtuous than freeing a slave. (73)
81. The Holy Prophet ﷺ said, "who writes Durood Sharif with my name in the book, the angels will continue seeking forgiveness of God for him, as long as my name remains written in the said book. (74)
82. If Durood Sharif is not recited in the ritual prayer, that prayer is never complete. (75)
83. Offering of Durood-o-Salaam causes elevation of spiritual ranks of auliya Allah to higher degrees.
84. It makes our possessions blessed and secure.
85. Recital of Durood Sharif safeguards one from the backbiting of others.
86. Durood Sharif itself seeks forgiveness of Allah Most High in favour of the reciter.

87. The shoulder of the reciter of Durood Sharif shall touch the shoulder of the Prophet at the gate of paradise. (76)
88. The reciter of Durood Sharif, at the time of agony of death surrenders soul with ease. (77)
89. Rasulullah ﷺ will shake hand with the reciter of Durood Sharif on the Day of Resurrection. (78)
90. The angels love the reciter of Durood-o-Salaam. (79)
91. Tyrants' necks bow down before the reciters of Durood-o-Salaam. (80)
92. Afflictions and calamities do not befall the house of reciter of Durood. (81)
93. By reciting Durood-o-Salaam horizon of paradise is extended. (82)
94. By invoking blessings on the Holy Prophet ﷺ the reciter joins the fraternity of auliya Allah. (83)
95. Durood Sharif is superior to all sorts of voluntary prayers and worship. (84)
96. The reciter of Durood Sharif will be crowned on the Day of Judgement. (85)
97. Durood Sharif attracts every virtue and repels every vice. (86)
98. Durood Sharif is key to all esoteric (spiritual) revelation. (87)
99. The angels do not write the sin of reciter committed for three days. (88)
100. Soil and worms would never devour the body of the reciter of Durood Sharif excessively in his grave. (89)

101. Durood Sharif is water of life; while thousands of well-spring of nectar are still no match to this. And Durood Sharif is also Supreme Name (اسم اعظم). (90)

102. It is firmly held by all, that effective help is provided by frequent recollection (*dhikr*) of God and frequent invocation of blessings on Rasulullah ﷺ both in this world and in the world next to come.

Imam Muhammad Mehd Alfaasi (R.A) , in his book *مطالع المسرات*, which is the interpretation of *Dalail-ul-Khairat*, after narrating words of Shaikh Muhammad bin Suleyman al-Jazooli (R.A) 'that Durood Sharif is most important means of access to divine sanctuary', says that for the seeker of ultimate Truth, offering Durood Sharif to Rasulullah ﷺ is indispensably essential on many grounds. First, the honourable being of the Prophet ﷺ is the medium of approach to divine court, as the holy Qur'an says "وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ" (Search out medium to approach Me) And there is no nearest and sublime medium other than the Prophet himself.

Second, Allah Most High, in view of honour and respect, veneration and esteem, sublimity and sanctity of Rasulullah ﷺ has enjoined us to seek his medium (*waseela*) to approach Me; rather He encouraged and stimulated us to do so. And that fortunate fellow who presented this medium to the Lord Most High, is promised good, complete and perfect reward, and recompense. This medium is very near and dear to His acceptance; causes more inner and outer piety. It is most virtuous of all litanies (*awrad*) and it also

causes divine approbation.

Third reason is that Rasulullah ﷺ is the beloved of God and highly exalted unmatched holy entity to the extent that Allah and His angels all the times send blessings on him. Thus it necessitates that we should adopt love and esteem of the Prophet as means to seek divine proximity. This is also adherence to the practice of Allah Most High and His angels.

Fourth reason is that Ahadith, mystical discourses and anecdotes of auliya Allah, in respect of virtues and excellences of Durood-o-Salaam are on the record of history, and great reward is promised to read them. Also this exalted litany (*Tasliya*) attracts divine pleasure and causes fulfilment of needs of this world and the Hereafter.

That sublime being i.e., Rasulullah ﷺ, who is the biggest means and medium to attain divine grace, reward, and beneficence also demands that we must express gratitude to him. We are also bound to do it. All sorts of bounties and blessings, past, present and future owe to the medium of the Holy Prophet ﷺ. And also all kinds of respects and dignities owed to the Prophet, are in fact divine providence and His conferments on us which is beyond the competence of mankind to recount, as is given in the holy Qur'an "If you begin to count the favours of Allah, you won't be able to do." In spite of all these factors, Rasulullah ﷺ has great right on us, that we must not forget to offer Durood-o-Salaam to him in our every inhalation and exhalation.

Invocation of blessings on Rasulullah also indicates servant's perseverance in obeying command of Allah i.e., his strict adherence to the divine injunctions. It is a tried experience that by the influence of Durood-o-Salaam hearts are illuminated and superstitions eliminated. Its efficacy is recorded upto to such a great extent that if anyone has no Shaikh (Spiritual Guide) Durood-o-Salaam is his substitute. And that in Durood Sharif is implied servant's perfection and elevation and invoking blessings ceaselessly on Rasulullah ﷺ causes this perfection to achieve utmost level and splendid inner illumination and an eternal unitive life for the successful souls.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَ
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Chapter 4

Ahadith Enjoin to Invoke Blessings

In this chapter some Ahadith, in respect of invoking Durood Sharif, are collected from different sources and are placed under different headings to mark their difference.

The Holy Prophet ﷺ said:

1. Who invokes Durood-o-Salaam once, Allah Most High sends ten mercies on him.
2. Shower blessings on me, since your invocation causes you piety, and manifold recompense and rewards are given to you.
3. You bless me, verily, God Almighty and Glorious will descend large amount of mercies on you.
4. Don't make my mausoleum (*Rauda*) a place of festivity. Send blessings on me. Indeed, your blessings (Durood-o-Salaam) reach me. (In this Hadith the Prophet has motivated Muslim Ummah to visit his tomb frequently, with great respect, veneration and discipline and avoid any kind of merrymaking there)
5. Bless me wherever you are, since your blessings are transmitted to me.
6. Some wandering angels of Allah Most High convey Durood-o-Salaam of my Ummah to me.
7. Whoever sends blessings on me, it reaches me and I too bless him. Besides this ten good deeds are credited to his merit.
8. Whoever visits my *Rauda* and standing near it calls down blessings on me, I hear it and who invokes blessings from far off place, it is conveyed to me.
9. Whoever greets me, Allah Most High restores my

spirit into me so much so that I respond to the invocator of greetings.

10. The angel Gabriel met me and imparted this glad tiding to me that Allah Most High says "Who greeted you, I greet him too, who blessed you, I bless him too."
11. The angel Gabriel came to me and said, "O Muhammad ﷺ! Whoever sends blessings on you, seventy thousand angels shower blessings on him and on whom the angels shower blessings, resides in celestial paradise."
12. Indeed, Allah Most High has empowered an angel with a merit to listen all the voices of creation. When I shall shift to eternal abode (demise) he will stand besides my tomb (*Rauda*) permanently. Whoever shall bless me with the core of his heart, the aforesaid angel shall proclaim, "O the Prophet of Allah ﷺ! Such an such person has sent blessings on you." The Prophet ﷺ said, "Allah Most High shall send ten blessings on him. And as long as he continues sending blessings, the angels too remain busy in invoking blessings on him."
13. Hazrat Abu Talha (R.A) narrates that once I was present before the Prophet. I saw such signs of happiness and delight on the radiant face of him which I had never seen before. I inquired of reason for that blissful mood. The Prophet ﷺ said, "I have no objection to disclose it. The angel Gabriel has just now left me. He had brought a happy news from the Lord to me that Allah Most High sent him to me to impart a good news to me that 'any member of your Ummah

sends blessings once on you, Allah and His angels shall send ten blessings on him.”

14. Whoever recites Durood once on me, Allah Most High descends ten mercies on him, and who invokes blessings (Durood) ten times, Allah sends hundred times blessings on him. And who invokes blessings hundred times on me, Allah Most High shall exonerate him from Hellfire and cleanse from hypocrisy, join him with the martyres. And whenever you make mention of my name, recite blessings excessively on me, it is indeed, atonement of your sins.
15. Who blesses me once, Allah sends ten blessings on him, and who sends blessings ten times, Allah sends hundred times blessings on him, and who blesses me hundred times, Allah Most High descends thousand times mercies on him, and who recites Durood thousand times Allah-the Exalted makes Hellfire unlawful to him, and for the fulfilment of his needs of this world and Hereafter descends satisfaction from His sanctuary. (i.e., his needs are met) And his invocation of Durood-o-Salaam, on the Day of Resurrection, at Siraat-Bridge, whose travelling distance is equal to be covered in five hundred years, shall appear in the shape of light for the reciter. And by the grace of each Durood recited, one palace shall be offered in paradise, may that Durood is less in quantity or more. And according to another narration, the Prophet ﷺ said, “who recites Durood one thousand times, his shoulder shall rub with that of mine at the gate of paradise.”
16. Any member of my Ummah who recites Durood once on me, Allah Most High writes down ten virtuous

deeds to his credit, forgives his ten sins, elevates him to ten degrees, which in recompense and reward, is equal to freeing ten slaves. And according to another version of Hadith, the Prophet of God said, "Whoever of my Ummah, with the sincerity of intention recites Durood once, Allah Most High sends ten times blessings on him, raises him ten times in rank, and writes ten virtuous acts in his scroll of deeds, and pardons his ten sins.

17. Whoever invokes blessings on me, Allah Most High and His angels send seventy times blessings on him.
18. Whoever recites blessings (Durood) one thousand times on me, he will see his abode in the paradise before his death.
19. Whoever sends blessings on me one hundred times daily, Allah Most High will fulfil ten of his needs, the minimal of which is salvation from Hellfire.
20. Imam Hafiz Shamuluddin Sakhawi has narrated from Hazrat Ali "Had I no fear of forgetting Remembrance of Allah (*dhikr*), I would not have adopted any other worship besides sending blessings on the Holy Prophet ﷺ. Because I have heard Rasulullah ﷺ say, "Gabriel disclosed to me, O the Prophet ﷺ! Allah Most High says, "whoever would invoke Durood ten times on you, he sought refuge from My wrath and rage."
21. The Prophet ﷺ said to Hazrat Abi Kahil O Abu Kahil: "Whoever in love with me and with cherished desire to meet, recites Durood Sharif three times in a day and three times at night, it is mandated on Allah Most High to forgive all of his sins committed in that

day and night by His grace and mercy."

22. Whoever recites Durood once on me, Allah Most High records reward equal to one *qiraat* in his favour and that *qiraat* is equal to Mount Uhad in weight.
23. Whoever recited blessings once on me, Allah and His angels would continue sending blessings on him as long as he remained busy in it. Now it is upto the servant to recite less or more.
24. "Whoever invoked blessing on me, he indeed opened seventy gates of divine mercy on himself, and Allah Most High causes love for him in the hearts of people. Thus only that person will harbour malice with him whose innermost is full of hypocrisy", said the Prophet ﷺ. (1)
25. "He who does not recite Durood Sharif has no faith at all," The Prophet ﷺ said. (2)
26. The Holy Prophet ﷺ was sitting at a place (perhaps in mosque) when a man came and said his prayer. Soon after this he started supplicatory prayer saying O Allah, You forgive me, and be merciful to me. Hearing this, the Prophet ﷺ said to him "O gentleman you have made haste. When you finish the prayer, you should sit and extol the Lord befitting to Him. Afterwards you invoke blessings on me and then raise hand in supplication. Meanwhile another devout came, he said prayer, engaged in glorifying the praise of the Lord and then invoked blessings on Rasulullah ﷺ. Then the Prophet said to him, "O the devout! Now you supplicate in divine sanctuary. Your petition will be accepted." (3)

27. Hazrat Abdullah bin Masood (R.A) narrates that he said prayer although Hazrat Siddique Akbar (R.A) and Hazrat Umar Farooq (R.A) were also sitting with the Prophet. When I finished with the prayer, I adored Allah Most High, then I invoked blessings on the Holy Prophet ﷺ and afterwards engaged in supplication. The Holy Prophet ﷺ said "You beg, it will be granted to you; you beg it will be given to you."

Hazrat Abu Hurraira (R.A) narrates that the Holy Prophet ﷺ said "You offer Durood-o-Salaam to all the Prophets and Messengers of Allah, since all of them were sent with Prophethood as God has endowed me with it." (4)

Hazrat Abu Hurraira (R.A) narrates that the Holy Prophet ﷺ said "Don't make your homes graveyards (i.e., don't bury your dead in your homes) and don't make my mausoleum (*Rauda*) a festive place. Rather recite blessings and salutation (Durood-o-Salaam) on me as it is transmitted to me wherever you might be." (5)

Hazrat Abu Hurraira (R.A) narrates that the Holy Prophet ﷺ said "Any believer, (member of my Ummah) may he be in the east or in the west, when he will offer salutation to me, I and the angels of God will respond him with salutation." A person inquired of Rasulullah ﷺ. This is about the people living far away from you, where do the dwellers of Medina-the Radiant stand in this regard? "What the locality and the inhabitants of that city can expect of a Generous who is the lord of that place," said the Holy Prophet

74
(6) ! ﷺ

28. Abdur Rehman bin Auf (R.A) relates that someone out of our group of four or five persons used to remain constantly in the company of Rasulullah ﷺ for ready service. One day the Prophet came out of his house and went straight to a garden and offered prayer during which he prostrated for a long while. My anxiety increased, and I feared that he had expired. I started weeping. Meanwhile the Prophet raised his head and inquired what had happened to me. I expressed my fear and anxiety. At this Rasulullah ﷺ said that the lengthy prostration was in gratitude for a special favour accorded to my Ummah by Allah Most High. Almighty has promised that whosoever recites Durood once on me, He will credit ten virtues in his scroll of deeds and forgive his ten sins. (7)
29. In some Ahadith, it is given, that on the stand of divine Throne (*Arsh*), it is written, "I am merciful to him, who is My lover, I grant him whatever he begs, and he who seeks my nearness by reciting Durood on my beloved friend, I forgive his sins even if they are equal in amount to the foam of the sea." (8)
30. The Holy Prophet ﷺ said, "who recites Durood in the following words, my intercession for him on the Day of Judgement becomes essential:
- اللَّهُمَّ صَلِّ مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ. (9)
31. The Holy Prophet ﷺ said "when the two friends meet and shake hands and then offer Durood to me, before they depart, all of their sins are wiped out." (10)
32. It is narrated that Allah Most High will resurrect

muhaddithin and divine savants (*Ulama*) on the Day of Judgement. The ink they had used shall emit fragrance, and they will appear in the divine sanctuary. The Almighty God shall say "You had been sending blessings on my beloved, O the angels take them straight to paradise." (11)

33. The Holy Prophet ﷺ said "who recited the holy Qur'an, adored the Lord Most Gracious and offered blessings to me, he, indeed sought goodness from the places they are."

34. The Holy Prophet ﷺ said, "There are some wandering angels, when they pass near the gathering engaged in adoration (*dhikr*), they say to each other 'Sit, Sit'. When the people supplicate, the angels say *Aameen* and when the people invoke blessings on Rasulullah ﷺ, the angels join them in reciting Durood, and when the people finish the programme, the angels ask each others 'happy tiding is for these people now, they are going to their homes well pardoned.'" (12)

35. The Holy Prophet ﷺ said "There are some people who are pegs (*Awtad*) of the mosques, and angels are their companions. If they go anywhere, the angels search them. If they fall ill, the angels visit them to inquire health, and when they see them, they greet them. And when they desire anything, the angels help them to provide, and when they sit, the angels surround them from their feet to heaven. These angels hold in their hand golden pen and silver-made papers and write Durood-o-Salaam of the reciters. The angels

say to them, you adore Allah and recite more Durood, God may bless you more. If you recite Durood more and more, Allah Most High may bestow more bounties, grace and honour on you. When they get busy in Remembrance of Allah, gates of the heavens are made open for them and their prayers are granted. Houris of beautiful eyes cast amorous glance on them. Divine approbation and His special mercy become attentive to them as long as they are not engaged in worldly talks or depart from there. And when they leave, the angels, who were their companions, also leave the place and search other gatherings engaged in divine adoration. (13)

36. The Holy Prophet ﷺ said, O Umar! There is an angel of Allah whose ears are equal to the ears of creatures. When I will depart from this world, from that day until the Day of Resurrection, he will be standing at my mausoleum (*Rauda*); there will not be anyone from my Ummah who will offer Durood Sharif to me and that angel will not mention the name of that person and his father's name and say that, O Muhammad ﷺ such and such person is sending Durood on you. Then Allah Most High will bless that person with ten virtues each for the person who has been offering Durood. (Tibrani narrated in *Muajim Kabeer*)

The Holy Prophet ﷺ said: An angel is appointed to stand guard at my mausoleum (*Rauda*). His head is under the divine Throne and feet at the edge of seventh earth (antipodes). He has eighty thousand arms. Each

arm has feathers and under each feather, there are eighty thousand small hair. There is a tongue under each small hair and the tongue is busy in the Praise and Glorification of Allah and seeks forgiveness for the person who invokes blessings (Durood Sharif) of Allah on the Holy Prophet ﷺ.

37. Some Companions of the Holy Prophet ﷺ have said: "In the assembly wherein Durood-o- Salaam is offered to Rasulullah ﷺ, a very delicate type of fragrance emits which reaches the heights of heavens. When the angels smell this fragrance, they say "In an assembly on earth Durood-o-Salaam on Rasulullah ﷺ is being recited." Ardent lovers of the Holy Prophet ﷺ say the fragrance emitted from the holy body of Rasulullah ﷺ incenses the gathering engaged in recital of Durood Sharif, and this fragrance reaches upto the heavens. And auliya Allah who have seen the angelic world too sense (by their inner sensory perceptions) this fragrance as the angels do. Also some consummate mystics (adepts) when engage in divine adoration and invocation of Durood Sharif, their breasts emit such odour which is better than musk and ambergris (*ambar*). But our perception and inspiration have changed into the appetitive desires of the temporal world. That is why we are deprived of this invaluable grace. Our condition is like that of patient who suffers from excess of bile and feels every sweet thing as bitter, whereas that bitter taste is not found in the sweet thing but it exists in the patient. Likewise this heavy veil over our perception is the result of our alienation from

the Reality and negligence towards our spiritual duties.
(14)

38. The Holy Prophet ﷺ said to Aisha-the veracious "O Aisha! Before you go to sleep, you do four things: Recite the whole Qur'an, make the Prophets of Allah your intercessors on the Day of Judgement, please Muslim Ummah with you, and perform one Hajj and one Umra."

After having said this, the Prophet engaged in prayer. When he finished the prayer, Aisha Siddiqa (R.A) requested the Holy Prophet ﷺ "My mother and father be your sacrifice, you have instructed me to do four things which is not possible for me to do in such a short time." The Prophet smiled and said "O Aisha! When you recite Surat Al-Ikhlâs قُلْ هُوَ اللَّهُ أَحَدٌ three times, it will be as good as you finished recitation of the whole Qur'an. When you offer Durood Sharif to me and all the Prophets and Messengers, we shall be your intercessor on the Day of Resurrection and when you seek forgiveness for Muslims, all of them will be pleased with you. And when you will recite:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

you have performed Hajj and Umra. (15)

39. The Holy Prophet ﷺ said "when the people will come out from the grave (on the Day of Resurrection) I shall be the first to come out. When the people will get together, I will be their chief. When all will go silent, I will address them. And when they will come forth for reckoning, I will be their intercessor. When all will be disappointed, I will impart glad tiding to

them, and Banner of Praise will be in my hand, and keys of paradise will be in my hand and I will have respect and honour more than that of Adam's sons, and I don't say this out of self-conceit. Thousands of servants will make circuit of me as if they were hidden pearls, and no supplication can reach heaven without prior recital of Durood Sharif. And when recited, it rends the heaven and the supplication ascends high for acceptance. (16)

40. The Holy Prophet ﷺ said "Who recites Durood Sharif on me, angels of all the seven heavens seek forgiveness for him. And for whom troops of angels beseech forgiveness, Allah Most High opens Himself treasure of mercy on him. And on whom Almighty God Himself showers mercies, seven heavens, seven earths, seven seas and whatever is found in these spheres, and all the plants and minerals, beasts and birds and ravenous raise their hands in supplication for his forgiveness and elevation of rank to higher degree." The Prophet also said, "Who recited Durood Sharif in loud voice, everything will give witness in his favour on the Day of Judgement, so much so, the stone, trees, pebbles and every dry and wet thing will give witness to the recital of Durood Sharif." (17)
41. The interceder of sinful folk ﷺ said "Last night I saw a strange event. I saw a member of my Ummah crossing Sirat Bridge with great difficulty. Sometime he trembles, then walks on his knee, then drags himself on buttocks, then again falls down and searches something here and there for support, and toils hard.

Meanwhile Durood Sharif which he had recited on me in his life time comes to his succour. Holding his hand makes him stand up, and hence that difficult stage comes to an end i.e., He crossed the Sirat-Bridge. (18)

42. In *Tafsir Qurtabi* is written, that once Hazrat Usman bin Aafan (R.A) asked the Prophet how many angels are attached to a man? The Prophet said "One is on the right, one on the left, one before, and one behind, and one angel is at your forehead. When you think yourself inferior to others, Allah Almighty and Glorious increases your honour and respect, and when you tyrannize others, He abases you. Besides this two angels are appointed at your lips who only safeguard your Durood Sharif sent to me. Then another angel attends to your mouth lest anything harmful should enter there during asleep and carelessness. And two angels are at you eyes." Thus the appointment of two angels by the Great Creator (God) just to safeguard Blessings on the Prophet ﷺ is a valid testimony and strong argument in support of reciting Durood-o-Salaam in abundance on the Holy Prophet ﷺ. (19)

Offering Durood Sharif Excessively

The Holy Prophet ﷺ said:

1. Invoke blessings on me plentifully. Verily, you will be interrogated about me in the first instance in the grave.
2. Invoke blessings on me in abundance since it would appear in the form of divine Light at the Sirat-Bridge on the Day of Resurrection. He also said "who wants to stand before the Almighty God on the Day of

Judgement in a condition that the Deity (Allah) is pleased with him, must recite Durood-o-Salaam excessively on me."

3. Who is under the grip of poverty and destitution, should invoke blessings on me profusely since such invocation eliminates grief and sorrow and causes increase in sustenance and fulfilment of needs.
4. He who is confronted by some difficult matter, should recite Durood in large number since invocation of blessings has control over the deliverance of sufferings.
5. Indeed that person from amongst you will be safe from the terror on the Doomsday, who has sent blessings on me plentifully since it would suffice for the Almighty and His angels. And that is why the Muslim believers are ordained to invoke as it makes them steadfast.
6. At the Fountain Kauthar, many people will come to me, and I will recognize them by the light of Durood-o-Salaam.
7. In paradise that person from amongst you would get more Houris (Nymphs of paradise) who had recited Durood plentifully on me.
8. Three persons would be under the shade of holy Throne (*Arash*) of Allah on the Day of Resurrection, the Day in which there would be no other shelter anywhere. The Prophet was inquired, "Who will be the fortunate persons on that Day?" He said, "The one who removed distress from anyone of my community, the second who revived my Sunna; the third who recited Durood in abundance on me."
9. Ubayy bin Kaab (R.A) reports that he requested, O the

Prophet of God! I invoke blessings on you, how much time should I devote for invoking blessings on you? The Prophet ﷺ said "as much as you like." I said, "should I spend one-fourth of my time of worship in reciting Durood?" The Prophet ﷺ said "You may spend more time." Then I again asked "Should I make a third of my worship in invoking of blessings on you?" - "Then you will be rightly guided." - "Two - Thirds?" - "Then you will be protected." - "Should I make my whole worship into invocation of blessings on you?" - The Prophet ﷺ said "Whoever makes his whole worship into invocation of blessings on me, God will fulfill all his wishes in this world and in the world next to come." (The source interprets it: 'This means: "I make my whole prayer of supplication (*dua*) into an invocation of blessings on you."')

Rasulullah ﷺ hears Durood Sharif himself.

1. Indeed there is an angel whom God has given ability to hear the voices all the people. Thus anyone who offers Durood to me, that specific angel conveys it to my sanctuary and I beseech my Lord to send ten mercies to the invoker of Durood-o-Salaam. (20)

This Hadith vehemently affirms that angels have the ability to hear Durood from long distance, then what about that glorious Prophet ﷺ who is the cause of entire creation of Allah to have this merit! One can easily infer that direction, distance, time and space are immaterial in relation to the faculty of the Holy Prophet ﷺ. (21)

2. Hazrat Abu Darda (R.A) narrates that the Intercessor

on the Day of Resurrection has said "offer blessings to me plentifully on Friday because this is *yaum-e-mashhud*. On this day the angels present themselves at my court. Whoever recites Durood on me, I hear it wherever that servant might be in the world. We requested the Prophet, "Would it be possible after your demise?" He said "yes! Why not, Allah has forbidden the earth to cause decay to the holy bodies of the Prophets."

3. It was implored in the court of Rasulullah ﷺ, "Tell us about the people who recite Durood on you, but are not present here and also those who will visit your mausoleum and offer Durood, O the Prophet of Allah ﷺ!" The Prophet replied in these words, "I hear Durood-o-Salaam of my lovers wherever they are, and Durood recited by other people, is conveyed to my court." (22)
4. Abu Amama (R.A) the Companion of the Holy Prophet ﷺ narrates that they heard the Prophet say, "Allah Most High has promised with me that after my demise, He will cause me to listen Durood-o-Salaam of every reciter although I will be at Medina-the Radiant and my Ummah spread in the East and West of the world." He also said "O Abu Amama (R.A)! Allah will shrink the entire cosmos into my holy *Rauda* (mausoleum) wherein I will see the whole creation and listen their voices and whosoever shall offer Durood to me once, Allah will send mercies tenfold to him, and who shall recite Durood ten times, Allah will bless him hundred times." (23)

(For further detail please see book titled **اليواقيت**)

5. The Holy Prophet ﷺ said, "You offer Durood-o-Salaam excessively to me on Friday and the night preceding it, because the angels manage to convey your Durood on all the days (except Friday) of week; but on Friday and night before Friday I listen Durood-o-Salaam with my ears." (24)

Reciting Durood Sharif on Friday.

The Holy Prophet ﷺ said:

1. Recite Durood excessively on Friday, because this day is *Mash-hood* (Witnessing day i.e., Friday) Angels are present on this day and any one of you when recites Durood, it is transmitted to me forthwith before he finishes it. Hazrat Abu Darda said, "I asked the Prophet 'Would this favour or merit continue after your departure to eternal abode?' The Prophet said, "Allah has forbidden the earth to send harm to the bodies of the Prophets."
2. Bless and greet me in large number on Friday. Angel Gabriel had just come to me from God and said, "Whoever on the planet of earth sends Durood on you once, He and His angels bless him tenfold."
3. Bless me excessively on Friday and the night preceding it. Who recites Durood once therein, Allah blesses him tenfold.
4. Invoke Durood-o-Salaam on me in abundance on Friday, because on Friday, invocation of Durood of my Ummah is presented to me on this day. Thus whosoever recites Durood in large number on me, he will be more near to me in respect of his state and

station.

5. Friday is the best of all the days for you, since Adam's birth and demise took place on it. Trumpet will be blown and dead bodies resurrected on the same day. Thus send Durood on me profusely on this day because it is presented to me. The Companions asked 'How would it be possible when you were not with us?' The Prophet said "God has forbidden earth to swallow bodies of the Prophets."
6. Send Durood on me on Friday and night before plentifully, because I will be witness to the invoker and will intercede for him on Doomsday.
7. Send Durood excessively on your Prophet ﷺ on the shining day and night of Friday (The night preceding Friday)
8. Who recited Durood one hundred times on Friday, God shall forgive his sins committed in eighty years.
9. Who recites Durood one thousand times on Friday, shall see his abode in the paradise before his death.
10. Who recites Durood on me on Friday, I will intercede for him on the Day of Judgement.
11. Who recites Durood eighty times on Friday, his sins of eighty years shall be forgiven. The Prophet was requested, "How should we send Durood on you, O the Prophet of Allah ﷺ?" The Prophet ﷺ taught as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ
 (O Allah! Bless Muhammad ﷺ, Your bondsman, Your Prophet, Your Messenger, the unlettered Prophet)

12. Who recites the following Durood after *Asr* prayer before leaving the place eighty times on Friday, his sins of eighty years shall be pardoned and worship spread over eighty years shall be written in his scroll of deeds.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا

13. Indeed, the angels of Allah Most High, who are creation of the light (spiritual creatures) descend on Friday and night preceding Friday holding golden pens and luminous (spiritual) papers in their hands: they write only Durood-o-Salaam invoked on the honourable Prophet ﷺ.

Allama Sakhawi (R.A) narrates that Imam Shafi has said, "I like to invoke Durood on the Prophet ﷺ in all circumstances, but on Friday and night before Friday, I hold this invocation more dear to me."

Hazrat Imam ibn Hajr Makki (R.A) in his book titles "الدرر المنفود", with reference to some great spiritualists, has narrated: "Invocation of blessings excessively on Friday and night preceding Friday bestows reward and recompense more than that of reciting the holy Qur'an, except *Surah Al-kahf* because there is clear indication of preference in Hadith given to *Surah Al-Kahf* to be recited on Friday.

The words of Hazrat Shaikh Hasan al-Adviee (R.A) are considered testimony regarding invoking Durood on the Prophet ﷺ on Friday and night preceding it. He has gathered from the various narrations that Imam Qastalani (R.A) in *Mowahib Ladunia* (مواهب لدنية) has recorded answer of Hafiz Ibn-e-Qayyim which elucidates the philosophy and rationale for invoking

blessings on Friday. Hafiz has said, "As Rasulallah ﷺ is the lord and master of the mankind, Friday too is the chief of all the days in a week. Thus that virtues and preference for invoking Durood is found in Friday, is not on other days. Secondly, whatever grace and merits Muslim Ummah has found in this temporal world or will get in the world next to come, would be through the luminous hand of the Prophet. That is why Allah Most High has joined both the graces for the Ummah of Rasulallah ﷺ. There are many other beneficence which will be bestowed to them on Friday. For instance, they will go from their graves to heavenly places on Friday. Same day is *Yaum al-mazid* (Day of Spiritual ranks and spiritual elevation). Same is the day of Eid for them and so forth."

Warning to the Neglectful

1. Abdullah bin Abbas (R.A) narrates that the Holy Prophet ﷺ said, "The person who forgets to offer Durood-o-Salaam to me, indeed, lost the way leading to the celestial paradise. (25)

Some people will be directed, on the Doomsday, to go to paradise but they will lose sight of the path. The Prophet ﷺ was asked "Who will be those people and why will they lose the path?" He said, "They will be the people who heard my name but did not bless me."

2. Hazrat Abu Hurraira narrates that Rasulallah ﷺ said, "Who forgets to send Durood on me, indeed lost the way leading to paradise." (26)

To lose the way means, if that person, on account of his good deeds is entitled to enter paradise, still he

won't be able to go there for he forgot to invoke Durood-o-Salaam.

3. Niggardly is that person before whom my name was mentioned but he forgot to bless me. (27)
4. Hazrat Aisha Siddiqa (R.A) has narrated that the Holy Prophet ﷺ said. "Three types of person shall be deprived of my vision. (God save us) First, he who is disobedient to his parents; second who forsakes my *sunna*; thirdly the man before whom my name is mentioned, but he does not invoke Durood on me." (28)
5. Hazrat Jabir (R.A) has narrated that the Holy Prophet ﷺ said, "When some people get together and then disperse without glorifying the praise of the Lord, and without offering Durood-o-Salaam to me, they left as if they had eaten stinking carrion."
6. Hazrat Abu Saeed Khurdi (R.A) has reported that the Prophet said, "The People who sit in an assembly but do not recite Durood-o-Salaam; if they happen to enter paradise, shall be regretful there. They shall feel sorry to see the reward and recompense given to the reciters of Durood." (29)
7. Hazrat Abu Hurraira (R.A) has narrated, "Those people who sit in an assembly, but neither extol Allah Most High, nor send blessings and salutation on the Prophet ﷺ shall face great loss on the Day of Resurrection. Then God Almighty and Glorious may chastise them in Hell or pardon them."
8. Hazrat Anas (R.A) has narrated that the Prophet said, "May I tell you who is most niggardly of all the

niggard men and hopeless of all the people? He is the man before whom my name is mentioned but he does not send Durood on me." (30)

9. Hazrat Abdullah bin Jarrah (R.A) has reported that the Holy Prophet ﷺ said, "The man before whom my name is mentioned, but does not bless me, he shall go straight to Hell." (31)
10. "It is disloyalty to me that my name is mentioned before a person but he ignores to invoke blessings on me," said the Holy Prophet ﷺ. (32)
11. Hazrat Jabir (R.A) narrates that the Prophet said, "The man before whom my name is mentioned, but he does not recite Durood-o-Salaam, is indeed an unfortunate person." (33)
12. Hazrat Jabir reports, that once Rasulullah ﷺ stepped onto the first step of the pulpit (*mimbar*) and said 'Aameen', then he stepped onto the second step and said again 'Aameen', then he stepped onto the third step and said, 'Aameen'. The Companions then inquired of Rasulullah ﷺ, "Why did you say, 'Aameen', three times?" The honourable Prophet ﷺ replied. "Gabriel came to me and said, "O Muhammad ﷺ! The person who witness Ramadan and did not gain forgiveness, may Allah destroy him," (i.e., He became unfortunate and humiliated) then I said 'Aameen', "And also the person who having had father and a mother or anyone of them, yet he did not gain paradise (by serving them) may Allah destroy him, I said 'Aameen'. "And also the person in whose presence your name is mentioned, and he ignores to recite

Durood, may Allah destroy him." Then I said 'Aameen'. (34)

(This Hadith is quoted also by Anas etc)

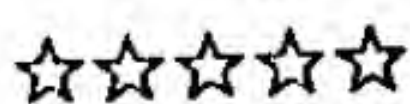
While commenting on this Hadith Maulana Muhammad Zakaria has said: "In this Hadith Hazrat Gabriel has pronounced three maledictions (بدعا) and the Holy Prophet ﷺ has said *Aameen* to all the three. Obviously, maledictions by an angel of access to Allah like Gabriel is not small matter and then *Aameen* said by the Holy Prophet ﷺ three times has rendered the matter more serious."

13. Hazrat Aisha Siddiqah (R.A) was sewing something at dawn when needle fell from her hand and the lamp went off. The Radiant Lamp ﷺ, all of sudden, entered the house, whose shining face spread light everywhere so much so the lost needle was found. On this Hazrat Aisha-the Mother of Ummah said "How resplendent is your face O the Prophet of Allah ﷺ!" On this the embodiment of Divine Light ﷺ said "Woe unto that man who won't be able to see me on the Day of Resurrection. The total theophany of Divine Light ﷺ was requested to disclose "Who will be that person to be deprived of your vision on that Day?" He said "the niggard." The Prophet was asked again "who is the niggardly person?" He said "The person in whose presence my name is mentioned and he does not recite Durood on me."
14. The Intercessor of Ummah said, "Every purposeful task initiated without invoking Durood is bereft of divine grace and severed from goodness." (35)

15. The Prophet said, "Any type of discourse which is devoid of recollection (*dhikr*) of Allah Most High, and begins without offering Durood to me, is a tailless entity and carries no auspiciousness (برکات). (36)
16. The Prophet said "The man in whose presence my name is mentioned but he does not recite Durood on me in befitting manner, I have no connection with him nor has he any connection with me. Then the Prophet prayed "O Allah! You cause your proximity to him who is near to me and cause severance to him who is alienated from me."

While commenting on the curses, reproach and warnining over negligence and failure to offer Durood-o-Salaam to Rasulullah ﷺ, Allama Sakhawi (R.A) says that such a person is doomed to destruction, is unfortunate, has lost his way to Paradise. He deserves to be thrown into Hellfire, is unjust and most miserly. In case an assembly disperses without reciting Durood Sharif a number of curses are their lot. Also a person who does not recite Durood Sharif when required, is considered to be imperfect in his faith and belief. He will not have the vision of Rasulullah ﷺ in dream. Besides this Allama Sakhawi (R.A) has quoted various authorities on this subject in support of this stance.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَ
أَصْحَابِكَ وَأَهْلِ بَيْتِكَ يَا حَبِيبَ اللَّهِ



Chapter 5

Sayings of Auliya Allah

Durood Sharif plays more significant role especially in the spiritual life of wayfarers of mystic path, the elect, and the people of access. For them access to the court of Rasulullah ﷺ is access to divine sanctuary. For some it is a Beacon light shining on the path to guide the voyagers, for other it is a station to which they reach after annihilation. It is entirely divine grace and conferment on the fortunate seekers of Truth. Notable figures, the mystics and divinely learned Ulama express their opinions in the light of their own respective experience about *tasliyat*.

1. Allah Most High revealed to Moses, O My Dear Kalimullah! If there were no one to extol me, I would not have dropped a single drop of rain on earth nor were there growth of corn and also many other things had no existence. The Lord also said, "O My Dear Prophet! Do you seek nearness to me, as your talks have with you, and as your involuntary thoughts have with you, and as your soul has with your body, and as your eyesight has with your eyes?" Moses replied "Yes my Lord! I desire such type of proximity to you." Then Allah Most High said: "You offer Durood-o-Salaam to my beloved friend plentifully." (1)
2. It is recorded in the book titled *Masalik-ul-Hunafa* that Allah Most High descended revelation to Moses, "O Moses! Do you like that thirst may not trouble you on the Day of Resurrection?" Moses replied in affirmative?". Then Allah Most High, said "O my

Dear Kalimullah! Send Durood on My beloved friend excessively." (2)

3. When Allah Most High created Adam, in the first instance, he saw the name of Muhammad ﷺ written on the holy Throne (*Arsh*). Adam implored in divine sanctuary "Is there any soul more honourable and reverend to you than I?" The Lord said "Yes! My dear friend, the holy being who will be your descendant, shall be more honourable to me than you. O Dear Adam! By My Glory, if my beloved friend whose name is Muhammad ﷺ had not been, I would not have created earthly and celestial spheres (i.e., neither earth, nor heaven nor Hell) *Laulaka ma Khalaqtul e-aflaka* "If you had not been (but for your sake), I would not have created the spheres." Then God created Eve from Adam's rib and when Adam saw her, he felt attraction to marry her and prayed to God to allow marriage to take place. God said, "At first you pay off her dower." Adam asked what was the amount of dower to pay her? God said, "Invoke Durood on my friend Muhammad ﷺ ten times." Adam complied with the command of the Almighty and recited Durood ten times on Rasulullah ﷺ and then the marriage took place. (3)
4. Hazrat Siddique Akbar (R.A) said, "Invocation of Durood Sharif effaces sins as Durood the water put out the fire. Moreover to invoke Durood-o-Salaam for the pleasure of God is better than freeing a slave. The love of the Holy Prophet ﷺ is better than waging war (*Jihad*) and sacrificing life in His cause in the battle

field. (4) However, significance of Jihad has its own merits as it is evident from the fact that when the Prophet departed the corporeal world, the only assets in his lodge included sword, spear, arrows, and armour for protection. Also Islamic history affirms that countless number of Sufi saints took active part in Jihad and fighting with infidel forces laid down their lives as martyrs.

5. "The beauty of gatherings lies in invoking Durood-o-Salaam on the Holy Prophet ﷺ; thus you adorn them by invoking Durood-o-Salaam on the Holy Prophet ﷺ." Said Hazrat Aisha Siddiqua (R.A.). (5)
6. "To recite Durood Sharif on the Prophet of Allah ﷺ is road to paradise," said Hazrat Abu Hurraira (R.A.) (6)
7. Hazrat Abdullah bin Masood(R.A) said to Hazrat Zaid bin Wahh, "Never forget to offer Durood-o-Salaam to the Holy Prophet ﷺ one thousand times on Friday." (7)
8. "Reciting Durood Sharif, benefits the reciter, his children, and the children of the children," said Hazrat Hifza (R.A.).
9. "To recite Durood Sharif is worship of the Lord Most High", said Hazrat Waheb bin Munbah(R.A). (Its liturgical validity is manifold strong) (8)
10. "The sign of identification of *ahl-sunna wal jamat* is to bless the Holy Prophet ﷺ excessively," Said Hazrat Imam Zain ul-Abideen (R.A.). (9)
11. Hazrat Imam Jaffar Sadiq (R.A.) said, "Allah Most

High causes the angels to descend on earth on Thursday at *Asr* (afternoon) time. They hold in their hand golden pens and silver papers. They stay on earth from *Asr* time on Thursday to Friday till sun set. They record the amount of Durood-o-Salaam sent by the reciters during this span of time. (10)

12. "I take this thing very dear to me, that mankind consistently remain busy in offering Durood-o-Salaam plentifully to the Holy Prophet ﷺ," said Hazrat Imam Shafii (R.A.). (11)
13. "The divine *savants* (Ulama) hold consensus that recital of Durood Sharif is more rewarding and superior to all other righteous deeds. Mankind also gains supreme success in the temporal and celestial worlds by this act," said Hazrat Ibn Nau'man (R.A.). (12)
14. Ghaus-e-Azam, Hazrat Shaikh Syed Abdul Qadir Jilani said, "O the believers! You make it imperative on you to be present in the mosques and recite Durood Sharif on the beloved friend of God." (13)
15. Hazrat Arif Saawi said, "Durood-o-Salaam, has such spiritual validity, that it causes the reciter arrive divine sanctuary without the help of Spiritual Guide (*Pir*) because in all other litanies (*wazif*) Iblis manages to intrude and disturb the adorers; this is why Spiritual Guide is needed. But in the realm of Durood-o-Salaam, 'Mercy of the cosmos' (i.e., Rasulullah ﷺ) is the Guide himself wherein Iblis dare not intrude." (14)
16. Allama Hafiz Shamasuldin Sakhawi (R.A.) with reference to some celebrated mystics of Islam has written that the biggest path of the faith of Islam is to

recite Durood Sharif on the Holy Prophet ﷺ. With passionate love, to fulfil his right on us, and for his extreme veneration, recital of Durood Sharif excessively is a token of gratitude to Rasulullah ﷺ because by virtue of his holy being we have gained lot of bounties and beneficence. He is the cause of our deliverance from the fire of Hell; he is the medium for us to gain paradise. He is the means for us to gain supreme success in the wake of our negligible good deeds. And he is the only source for us to attain splendid and highly elevated spiritual ranks. (15)

17. "Which is the best means of intercession on the Day of Judgement, and which is best good deed more profitable than invoking Durood-o-Salaam on the being endowed with excellent attributes on whom Allah Most High and His angels confer Durood-o-Salaam and salutations unceasingly," said Allama Aflishee (R.A.) He continues to say, "O my dear! You stick to invoking Durood-o-Salaam firmly on the Prophet of God, by virtue of which your innermost being will be cleansed; your deeds purified, and you will attain your high ideals, and well protected from the terror of the difficult Day of Resurrection. This is such a trade which is without loss and auliya Allah offer Durood-o-Salaam to Rasulullah ﷺ day and night. (16)
18. Hazrat Allama Iraqi (R.A.) said, O dear! You be consistent in reciting Durood-o-Salaam excessively on the Chief of all the leaders who is mine of all excellence and blessedness because invoking

97

Durood-o-Salaam on that holy being having glowing attributes, is means of getting happiness; it attracts most subtle types of divine mercies and protection from every harmful thing. And for you, there is a great reward and recompense from the Creator of heaven and earth, to descend ten mercies on you, forgive your ten sins and elevate you to ten degrees and to cause the angels to pray for your forgiveness and invoke divine mercies for you. (17)

19. Hazrat Abal-Abbas Tijani (R.A) said "When invoking Durood-o-Salaam on the Prophet ﷺ is key to all deeds and success, key to attain arcane secrets of divinity, and His effulgences (تجلیات); then the person who is separated from all this beneficences, is indeed, alienated and became out-cast. He has no share in divine proximity. (18).
20. Imam Abdul Wahab Sharani (R.A) has said, we have covenanted on behalf of the Holy Prophet ﷺ that we recite Durood-o-Salaam day and night on him; it discloses reward and recompense to our Muslim brethren, motivates them fully to invoke Durood-o-Salaam on him in order to express our love and his sublimity. And if our Muslim brethren make it mandatory on them to offer Durood-o-Salaam from thousand to ten thousand times day and night daily; it would be much better than all the good deeds done by them. The reciter of Durood Sharif should be in ablution and recite with conscious awareness (not with absence of mind) because it is secret communion (مناجات) with God, like prayers, although ablution is

not indispensable in this regard (but preferable). He also said Durood Sharif causes access to the court of Rasulullah ﷺ and there is no like of him in the entire universe whom the Lord fully authorized to run administration of the universe and help resolve problems of the creatures. Thus who wants to serve the Prophet ﷺ, must recite Durood Sharif. The great stiff-necked people bow down by it; all the Muslims respect him as is seen in the case of nearest ones to the courts of worldly kings. Imam again said Shaikh Nuruddin Showfi, used to recite Durood-o-Salaam ten thousand times daily and Shaikh Ahmad Zawawi would recite Durood forty thousand times daily. (19)

21. Hazrat Shah Abdur Rahim (R.A.) (Father of Hazrat Shah Wali Ullah) has said "Whatever we achieved (may they be gains and benefits of this world or the Hereafter) we got by virtue of Durood-o-Salaam."
22. Hazrat Shah Waliullah Muhaddith Dihlawi (R.A) said "The reciter of Durood Sharif remains secure from worldly disgrace and no down fall creeps in his honour and dignity."
23. Hazrat Shaikh Abdul Haqq Muhaddith Dihlawi (R.A) at the end of his book entitled 'اخبار الاخيار' supplicates to Almighty God in these words: O Allah! I hav't committed any deed worthy of presentation in your exalted court. All of my deeds are contaminated with negligence and wickedness except one deed - that is, I used to offer Durood-o-Salaam to your beloved friend Muhammad ﷺ with utmost humility, and lowliness. O my Gracious Lord! Is there any place in

the universe deserving you grace compassion, and mercy more than the assembly absorbed in the recital of Durood-o-Salaam? "O my Lord! I am dead sure that litany of Durood Sharif will be acceptable in your exalted sanctuary. There is absolutely no possibility of its rejection or worthlessness in your court, because who enters through the gate and virtues of Durood Sharif, has no fear of rejection. (20)

24. Hazrat Tawakkul Shah (R.A) has said "When the servant is engaged in worship and Remembrance of Allah (adoration), afflictions and seduction assail him from all sides. Invocation of Durood-o-Salaam and salutations has speciality that its reciter does not face any trial; as divine grace is always with him. He also said, "We have seen that when the afflictions befall, they assail houses, but when they come upon the house of reciter of Durood Sharif, the guardian angels of Durood-o-Salaam foil their attempt to enter the house, rather they cast them away even from the neighbouring houses. (20-A)
25. Hazrat Shaikh Abdul Aziz Dabbagh (R.A) was asked why paradise is extended by Durood-o-Salaam? He said the paradise is very much created from the total theophany (*nur*) of divine Light i.e., Muhammad ﷺ the divine Light incarnate. (21)
26. Hazrat Syed Muhamamd Ismail Karmanwaley (R.A) considers Durood-o-Salaam as the Supreme Name (*Ism-e-Azam*) of Allah. (22)
27. Shaikh Syed Muhammad bin Suleman Jazooli (R.A) implores Allah in these words. O Allah! Shower

Durood-o-Salaam on the Holy Prophet ﷺ which causes effacement of sins by reciting Durood Sharif on him. O Allah! Shower Durood-o-Salaam on that holy being which causes elevation of ranks to higher degrees of auliya Allah by invoking Durood-o-Salaam on him. O Allah! Shower Durood-o-Salaam on your beloved friend which causes your mercy to descend on youngers and elders by invoking Durood-o-Salaam on him. O Allah! Shower Durood-o-Salaam on your dear Rasulullah ﷺ by virtue of which we attain all sorts of your bounties and excellence in this world and the next to come by offering Durood-o-Salaam to him.

28. Hazrat Imam Fakhiruddin Razi (R.A) has said "We are enjoined to recite Durood-o-Salaam so that human soul, which is weak in essence, (by nature) is qualified to accept rays of divine light. It is like rays of the sun which enter through ventilator, but do not make the house radiant. But if a dish of water or a mirror is placed in the interior of the house and rays of sun fall on it, its reflection on the roof and walls shall make them luminous. Likewise souls of Muslim Ummah, on account of their natural weakness are lying dormant in the sphere of darkness. These souls, from the radiant spirit of Rasulullah ﷺ, which is far brighter than the sun, get rays of light and irradiate their innermost being. This advantage is attainable only through reciting Durood Sharif, that is why Rasulullah ﷺ has said:

‘إِنَّ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَوةٍ’

(Indeed those people will be near to me on the Day of

Resurrection who offer Durood Sharif to me excessively) (23)

29. Hazrat Khwaja Ziaullah Naqshbandi Mujaddidi (R.A) says that offering Durood Sharif to the Holy Prophet ﷺ entails great blessedness (*Saadat*) and excellent adoration, because by reciting Durood ardent love of the Holy Prophet ﷺ overwhelms the reciter which is supreme of all the beneficence gained. By virtue of this, the reciter gets proximity to divine court, and by the Durood-o-Salaam of which all evil deeds are converted into good deeds. (24)
30. Hazrat Kaab (R.A.) says not one day passes without the descent of seventy thousand angels on the *Rauda* (mausoleum) of Rasulullah ﷺ. Seventy thousand angels visit his mausaleum daily and encircle the radiant *Rauda* and touch it with their wings of light and recite Durood Sharif, and leave to the heaven when evening comes. In the morning another group of seventy thousand angels arrives there, and recites Durood Sharif and this will continue to the Day of Resurrection. When the Doomsday will come, the Holy Prophet ﷺ after resurrection, in the company of seventy thousand angels will come to the Plain of Resurrection (*qayamat*)
31. Hazrat Khidr عليه السلام and Hazrat Ilyas عليه السلام say, "We heard the Holy Prophet ﷺ say, who recites Durood Sharif on me, Allah Most High cleanses his heart as the water washes the clothes. (25)
32. Hazrat Imam Abdul Wahab Sharani (R.A), in an attempt to determine the least maximum number for

reciting Durood Sharif, has narrated the opinions of different savants. Some say maximum number means seven hundred times during day time and seven hundred times during night daily. Other Ulama say the minimum number means three hundred and fifty times during the day and three hundred and fifty times during the night. (26)

He has also said, "Our practice is that we recite Durood Sharif in such a large number that we have the vision of the Holy Prophet ﷺ in waking state as if we are present before him, as the Companions would ever do, and we inquire of the Prophet about religious matters and the Ahadith which are said to be weak in transmission. And if we fail to have such presence in the Court of Rasulullah ﷺ we should not be considered as the reciters of Durood Sharif in abundance. (27)

33. Allama Jalaluddin Suyuti (R.A) was honoured to have seen the Holy Prophet ﷺ seventy five times in wakefulness. Allama has acknowledged himself that he has the vision of the Holy Prophet ﷺ, seventy five times in total wakefulness. He used to inquire of the Prophet ﷺ about the Ahadith which are said to be weak. (28)

34. "Those people who are the ardent lovers of Rasulullah ﷺ must be steadfast in reciting Durood-o-Salaam on him excessively to such an extent that their fate may shine, and that sublime radiant soul of the entire universe honour the reciter with his blessed vision," said Shaikh Akbar Muhyuddin Ibn Arabi (R.A). (29)

35. Abu al-Hasan Shadhili (R.A.) said "Whenever I offered salutation to the Holy Prophet ﷺ, he would reveal himself to me face-to-face, and return to me the salutation with his forefinger." Shadhilli's greeting was: Peace be upon you, O our lord, O the Prophet of God. (*The Mystical Teachings of al-Shadhili*. Edited by Ibrahim M. Abu-Rabi, p 153)
36. Hazrat Shaikh Abdul Haqq Muhaddith Dihlawi (R.A) says "when I was seen off by my Shaikh Abdul Wahab Muttaqi (R.A) at the time of my departure to Medina - the Radiant, he advised me thus "Keep in mind that after the obligatory religious devotions, no other practice is more rewarding than reciting Durood Sharif on Rasulullah ﷺ and as such I advise you to spend your maximum available time on it." On my request for fixing a limit, he added that such a delimitation was not needed, but you should recite Durood Sharif in such a large number as to develop a facile taste for it and get completely absorbed in it... (*Fazaile Zikr*)
37. Hazrat Abu Suleyman says when anyone requests to Almighty to fulfil his need, he should start his supplicatory prayer by invoking Durood-o-Salaam on Rasulullah ﷺ, and then make petition to Him, and afterwards end his prayer by reciting Durood Sharif again, because Allah Most High who accepts Durood Sharif recited at the beginning and at the end, rejects not the supplication and appeals made between the two, will not be rejected. (30)
38. Allama Ismael Haqqi (R.A) says: Eminent mystics of

Islam have said "the penitent should show humility at the time of seeking forgiveness and recite Durood Sharif, for Rasulullah ﷺ since, he is intercessor for every Prophet and auliya Allah. Rationale is that Adam, at the time of repentance submitted the name of the Holy Prophet ﷺ as mediator in divine sanctuary. (31)

39. Allama Ibn Hajr (R.A) in his book "کتاب الزواجر من اقتراف الکبائر" has written that the total number of greater sins amounts to sixty. And amid all these greater sins, the greatest one is that in which Durood Sharif is not recited when the name of 'The lord of *laulaka* (If you had not been, I would not have created the spheres) is heard. Because a number of warnings, by the tongue of the Holy Prophet ﷺ are recorded in Hadith literature. (32)

40. It is narrated that Gabriel imparted this news to the Benefactor of humanity that God-Almighty and Glorious has made such an arch whose width entails distance which three hundred years travel can cover, and is replete with the atmosphere of honour and dignity. No one can enter into it. However, those who had recited Durood-o-Salaam plentifully would get chance to enter there. (33)

41. Muslihuddin Saadi Shirazi (R.A) is seen praising the Light Incarnate ﷺ every time from different angels. He says:

زباں تابود در دہاں جائے گیر
شائے محمد بود دل پزیر

As long as I have tongue in my mouth, it will continue

singing the glory of Muhammad ﷺ in different colour
ceaselessly. (34)

Jami the mystic-poet sings:

God made you the mirror of the Essence,
A looking glass for the unique Essence.

Manjhan sings in his epic Madhumalati:

Muhammad, having become the root of the (cosmic) tree

The whole universe is his branch.

God put a crown of nine lakh on his head.

There is no one who can equal him.

He is the body and the whole world is his reflection.

He is the hidden creator whom everyone recognizes.

Muhammad, who is the manifestation of God, no one
knows.

He who is visible, invisible and limitless,

The same has taken the form of Muhammad,

The name of the form remains Muhammad. (35)

(And Muhammad is His Messenger pp.131-132)

الصلوة والسلام عليك يا رسول الله وعلى آلك و

أصحابك وأهل بيتك يا حبيب الله

☆☆☆☆☆

Chapter 6

Addition of the Word Sayyidna

It is a common practice, that when we address or name an honourable person, we prefer to prefix an appellation (title) indicative of his respectful and dignified status. For example Allama Muhammad Iqbal narrates that Maulana Rum has said "It would look strange if we mention the name of *Sarwar-i-Kainat* without any mark of respect and veneration. It would be contrary to the sublime, ineffable and unique position of the Holy Prophet ﷺ to be disrespectful to him, Beware! Open your eyes, the holy Qur'an itself addresses him with such words "*Rauf, Rahim, Karim, Hakim, Awwal, Akhir, Zahir, Batin* which are also Divine Names." The holy Qur'an also gives names such as "*Siraj Munir*", i.e., The Radiant Lamp. He is mercy for the entire universe, and benefactor of humanity. Who can explain cosmic glory or primordial greatness of Muhammad ﷺ! Later on Sufis elaborated the light nature of Rasulullah ﷺ.

The Prophet is Radiant Lamp. Remember, there is no end of his attributes, nor is there end of his names coming out of them, nor is there end of his ever increasing glory and grandeur. Shaikh Saadi has said:

ہزار بار بشویم دہن ز مشکِ گلاب
ہنوز نام تو گفتن کمال ہے ادبی است

(O Dear! If I clean my contaminated mouth with musk and amber thousands of time, still it would be irreverent to mention your august name.)

Many a Tradition explain the superiority of Rasulullah

ﷺ: "I am the Messenger of God, without boasting. I shall bear the banner of praise (or the flag of forgiveness) on the Day of Resurrection. I am the first to intercede and the first whose intercession will be granted. I am the first to move the knocker at the gate of Paradise. God will open it for me and will lead me into it, and with me the poor among the faithful. Thus I am the most honoured one among the leaders of the earlier and the later (generations).

For using or calling the name Muhammad ﷺ for other than the Prophet of God, Muslim Ummah was facing some problems or hesitation. Therefore they preferred to add an honorific word when the Holy Prophet ﷺ was intended, such as *Sayyidna*, "our lord," *sidi* "my lord" or *Hazrat*, "His Excellency," or always to add *tasliya* when mentioning him, or else simply to speak of him as The Noble Prophet ﷺ.

When God Almighty, Glorious and the holy Qur'an have honoured him by innumerable names of his attributes to underline sublime respect and esteem accorded to him, then there is no reason to make use of the word *Sayyidana* a controversial issue amid Ummah.

The notable jurists thus hold it justified to add the word or appellation "*Sayyidna*" in Durood Sharif recited in ritual prayers. They hold it desirable (*mustahab*) and preferable to use this word in and beyond compulsory and voluntary prayers because it is an attribute and exclusive prerogative of Rasulullah ﷺ. It is beyond the shadow of doubt and suspicion that he is worthy of it. To address the Holy Prophet ﷺ by this honorific title, is actually in accord with the rules of discipline.

A number of Ahadith also attest this stance. For instance:

أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ (مسلم)

(I will be the lord of mankind on Day of Resurrection).

أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ (مشكوة)

(I will be lord of people on the Day of Judgement)

The Holy Prophet ﷺ said about Hazrat Imam Hassan (R.A)

إِنَّ النَّبِيَّ هَذَا سَيِّدٌ

(This son of mine is a leader) And about Hazrat Saad (R.A.), said to his community "Stand up for your leader." In the holy Qur'an words like سَيِّدًا وَخُضُرًا for Hazrat Yahya (John) and Aziz of Egypt وَالْفَيَّاسِيَّةَ لِدَابَّابٍ (They found their leader i.e. Aziz of Egypt at the gate).

It is narrated by Bukhari that Hazrat Umar the second caliph used to say أَبُو بَكْرٍ سَيِّدُنَا وَاعْتَقَ سَيِّدَنَا يَعْنِي بِلَالاً (Abu Bakr is our chief and he freed our chief-meaning Bilal)

Hazrat Abdullah ibn Masood (R.A.) has said "When you offer Durood Sharif to the Holy Prophet ﷺ, you adorn it before use. I hope it is presented to the Prophet ﷺ in the same condition." Durood Sharif which is attributed to him reads as follow:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِ الْمُرْسَلِينَ إِمَامِ الْمُتَّقِينَ مُحَمَّدًا

Mulla Ali Qari, while explaining the meaning of the word Sayyid, has written: "Sayyid is that in whose sanctuary people submit their needs." (1)

Hazrat Abdullah bin Umar (R.A.) has also used the words: سَيِّدِ الْمُرْسَلِينَ إِمَامِ الْمُتَّقِينَ خَاتَمِ النَّبِيِّينَ in his Durood for the Holy

Prophet ﷺ (2)

It is desirable (*mustahab*) to prefix the word *sayyidna* (سیدنا) to the sacred name of Rasulullah ﷺ as almost all the savants, and jurists are unanimous in their opinions. It is also written in *Durri-i Mukhtar* that prefixing it is 'Mustahab', because to add this attribute is a convention by itself and is the demand of dignity and gracefulness of the Prophet of God. Ramli, Shafii etc too hold the same view, as it is actually a fact that Nabi-e-Karim ﷺ is سیدنا (our lord, our chief), so there is no objection to add it. But there is some observation in the light of a Hadith narrated by one Companion Abu Muttrif (R.A) who says, "I once went with a deputation to Rasulullah ﷺ and we addressed him by saying أَنْتَ سَيِّدُنَا (you are our chief) whereupon Rasulullah ﷺ said اَلْسَيِّدُ اَللّٰهُ (Real chief is Allah). This is true as the real sovereignty lies with God. This Hadith is misunderstood by some who raised objection to the use of word Sayyidna in Durood Sharif. Divinely learned savants (علماء ربّانی) say it does not mean that it is forbidden to add this title to the name of Rasulullah ﷺ as he said:

أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَمَةِ
أَنَا سَيِّدٌ وَلَدِ اَدَمَ يَوْمَ الْقِيَمَةِ
أَنَا سَيِّدٌ وَلَدِ اَدَمَ يَوْمَ الْقِيَمَةِ وَلَا فَخْرَ

About the hadith narrated by Abu Muttrif, honourable *muhaddithin* say, Rasulullah ﷺ said this on account of his humility, as he did not like to utter self-praise.

Imam Ahmad bin Hajr (R.A) in the work *الجواهر المنظم* has said: "There is no harm to add the word "سیدنا" before the name of Rasulullah ﷺ. Rather it is respect of the Prophet,

may it be in the obligatory prayers.'

Allama Sakhawi (R.A), after discussing all the reasons and opinions found in this regard, has inferred: "All the manifest evidences and rationale support the justification to add the word Sayyidna (سیدنا).

Imam Nabhani (R.A) from the work کنوز الاسرار, about the use of word sayyidna in prayer narrates the saying, "I say, he who offers prayer, venerates Rasulullah ﷺ in true sense of the term. Thus to forsake the use of Sayyidna at this moment is not justified. It is rather mark of respect to use it." (3)

Allama Syed Muhamamd Amin ibn Abideen Shami al-Hanafi has said "It is desirable (*mustahab*) to add sayyidna before the name of Muhammad ﷺ in the prayer. Allama Haskafi, Allama Nawawi, and Imam Shafii too hold the same view, since it entails action on the command and also it is an addition. It is also the demand of his respect, and better than abandoning it. And the Hadith "Don't say my Sayyidna, is untrue; it carries no reality. And in response to an objection that our Imam says it is abhorred to add or subtract anything in *Tashahhud*, I say it is not an addition in *Tashahhud*, rather it an addition to Durood Sharif. One should say *Sayyidna* before the name of Rasulullah ﷺ. (4)

Maulana Ashraf Ali Thanwi says "It is *mustahab* and best way to add *Sayyidna* سیدنا before the name of Rasulullah ﷺ. (5)

From all these facts and opinions given by savants (*Ulama*) one can easily conclude that the more one is respectful, the more he gains. The use of word Sayyidna is highly desirable, beneficial and causes proximity to the

court of the Holy Prophet ﷺ.

Allama Busiri (R.A) in Burda Sharif says.

Verily the Prophet (ﷺ)'s greatness has no limit,

So that anyone who speaks with his mouth could express it.

And:

If there were not Muhammad, nobody would be,

And the two worlds would not have existence.

(Miskin, "Shan-i mahbub," in Ladhhat-i Miskin)

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَ

أَصْحَابِكَ وَأَهْلَ بَيْتِكَ يَا حَبِيبَ اللَّهِ

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Chapter 7

Times, Places and Occasions

There is a clear indication in the verse of the holy Qur'an: "Indeed, Allah and His angels send blessings on the Prophet ﷺ (33:56)," that Durood-o-Salaam is such a litany in which *Shariah* has imposed no restriction, whatsoever to recite it except on a few occasions. It can be recited at any time, and place to gain divine pleasure. Its recitation cleanses inner defilement, elevates spiritual rank, invites divine grace and mercy and causes nearness to divine sanctuary. Also it is given in number of Ahadith that believers should recite Durood Sharif all the times and situations excessively. (1)

In this regards difference of opinion exists amongst the top ranking jurists. For instance, Imam Shafii has recommended to recite Durood Sharif after the middle of *Attahiyyat* in prayer although it is forbidden by other jurists. If recited by mistake *Sajdah Sahv* (prostration performed to atone for minor error) is required. Likewise Imam Shafii, says that at the time of slaughter and sneezing one should recite Durood Sharif but for Imam Abu Hanifa, it is forbidden, and so forth.

This chapter records, specific times, occasions and situations wherein recital of Durood Sharif is considered mandatory. Its detail (but in nutshell) with reference to authentic sources is given as follows. It should be recited:

1. During prayer in last *Qaidah* (sitting posture) after *Attahiyyat* or *Tashahhud*. (2)
2. During funeral prayer after second *Takbir* (Allah-o-Akbar) (3)

3. In both *Khutbat* (Sermons) of Friday. (4)
4. In two Eids prayers. (5)
5. In *Khutbat* two Eids. (6)
6. During *Khutba* of draught prayer. (*Istisqa*) (7)
7. At the time of eclipses of sun and moon. (8)
8. After the five obligatory prayers. (9)
9. After call for prayer (*Azaan*) (10)
10. Before call for prayer (*Azaan*)
11. *الصلوة والسلام عليك يا رسول الله* (11)
11. At the time of *Iqama* (i.e., The second call to prayer which is pronounced immediately before commencing all the obligatory prayers) (12)
12. At the time of entering mosque.
13. At the time of exit from the mosque. (13)
14. While passing by the mosque. (14)
15. In the mosques. (15)
16. While performing ablution (*Wudu*) (16)
17. After *Wudu* (17)
18. After *Tayammum* (Dry ablution) (18)
19. After purificatory bath (after intercourse; it is a major defilement) (19)
20. The woman after menses. (20)
21. Before supplicatory prayer (*Dua*) (21)
22. During supplication (*Dua*) (22)
23. After supplication (*Dua*) (23)
24. After *Duai-Qanoot*. It is preferable near Imam Shafii. (24)
25. Pilgrim may recite Durood after *Talbia* (*Labbaik Allahumma Labbaik*) (25)
26. During stay at Arafat. (26)

27. In the mosque Khiif at Mina. (27)
28. When ascending Safa and Marwa hills. (28)
29. During the Hajj rituals. (29)
30. While kissing Hajarul Aswad (Black Stone) (30)
31. After performing *Tawaf-ul-Wida* (Departing tawaf) (31)
32. While entering the city of Medina-the Radiant ; when saying farewell to it. (32)
33. On visiting *Rauda* (the mausoleum of Rasulullah ﷺ) (33)
34. While visiting relics (holy places) of the Prophet. (34)
35. While visiting plain of Badar and Uhad. (35)
36. Recite Durood abundantly during night before Friday. (36)
37. And on Friday plentifully. (37)
38. On Friday after *Asr* prayer eighty times. (38)
39. At dawn and dusk. (39)
40. On Saturday and Sunday. (40)
41. On Monday night. (41)
42. On Tuesday night. (42)
43. After morning and evening prayers. (43)
44. During the month of Shaaban seven hundred times daily. (44)
45. One-third of night in Shab-barat (consecrated night) i.e., the fifteenth night of Shaaban. (45)
46. While, uttering, hearing and writing the name of Rasulullah ﷺ; his attributes and personal pronoun (zamir) (46)
47. In the gathering of Ummah. (47)
48. While saying adieu to assembly and gathering. (48)
49. While going to market. (49)

50. While going to attend a feast. (50)
51. At the time of going to bed. (51)
52. When you get up from asleep. (52)
53. When you get up for night vigil (mid-night prayer-*Tahajjud*) (53)
54. Who suffers from sleeplessness, must recite Durood. (54)
55. In every gathering of Remembrance (*dhikr*) of Allah. (55)
56. On the completion of reading the whole Qur'an. (56)
57. At the time of supplicatory prayer (*Dua*) for memorizing the Qur'an. (57)
58. At the time of sermonising and addressing public. (58)
59. When engaged in teaching and imparting knowledge. (59)
60. While repenting after sinful act. (60)
61. When entering the house. (61)
62. When anything escapes the memory, i.e.; When forgetfulness overwhelms. (62)
63. During *Khutba* (sermon) of *Nikah* (Solemnization of marriage) (63)
64. At the time of poverty and needfulness. (64)
65. If the poor has nothing to give in alms, Durood Sharif is its substitute. (65)
66. When affliction and distress inflicts. (66)
67. When the need is fulfilled. (67)
68. At the beginning of speech. (68)
69. At the time of meeting friends. (69)
70. At the time of starting journey. (70)
71. At the time of riding mount. (71)

72. When feet are benumbed. (72)
73. At the time of eating the first piece of radish with the intention to be secure from its bad smell. (73)
74. While writing verdict (*fatwa*)-a judicial decree according to law of Shariah. (74)
75. While pronouncing judgement. (75)
76. When acquitted of accusation. (76)
77. When plague (epidemic) befalls. (77)
78. When petition is made to Almighty God for the recovery of health. (78)
79. When pain is felt in the ear. (79)
80. At the time of writing bequest. (80)
81. At the time of placing dead body in the grave. (81)
82. For the alleviation of ailment of forgetfulness. (82)
83. After reciting *Bismillah* (83)
84. While making business transaction. But if the trader recites Durood Sharif to impress upon the customer, then he should avoid it. (84)
85. On hearing a donkey brey. (85)
86. At the time of casting first glance at the holy Kaaba.
87. When drowning takes place. (86)
88. On recitation of a Hadith (87)
89. For every author as well as teacher and the taught. (88)
90. When anything appears appealing to the mind. (89)
91. On commencing voyage and travel.
92. When writing name of Rasulullah ﷺ in a book, Durood Sharif must also be written and recited. (Hadith)
93. While passing near graveyard. (90)

Forbidden Times and Places

Durood-o-Salaam is highly exalted and sanctified type of litany. Therefore it is forbidden to recite it at uncleared and filthy places in general. However savants (Ulama) have underlined seven occasions wherein it is not advisable to invoke blessings. These are summarized as follows:

1. For relieving oneself (i.e., Using toilet)
2. At the time of sexual intercourse.
3. When advertising trade and business.
4. At the time of amazement.
5. When slaughtering animal and sneezing.
6. When one stumbles down.
7. When one sustains any setback.
8. While reciting the holy Qur'an, when the holy name of Rasulullah ﷺ is mentioned then Durood Sharif should not be recited. It is preferred to offer Durood Sharif after the recitation of the holy Qur'an. (91)
9. While hearing *Khutba* Durood Sharif should not be recited. It is better to keep silent at this moment and listen *Khutba*. (92)

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَ
أَصْحَابِكَ وَ أَهْلِ بَيْتِكَ يَا حَبِيبَ اللَّهِ

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Chapter 8

Rules of Discipline and Etiquettes

It is mandatory for the reciter of Durood Sharif to observe some rules of discipline and etiquettes in order to achieve more and more divine grace, mercy and compassion, and above all esoteric attention of Rasulullah ﷺ for spiritual elevation and success in both the worlds. A few rules are indicated here:

1. Body should be clean of all sorts of filth, and free from bad smell.
2. The dress should be neat and clean.
3. The place to sit must also be neat and clean.
4. Must be with ablution (Wudoo)
5. The reciter should use some perfume or incense burnt around.
6. Sit preferably on the haunches facing Qibla.
7. Should understand the meanings of Durood Sharif.
8. Should recite with the purity of intention as if he is obeying divine command, and in love of the Holy Prophet.
9. While engaged in invocation of Durood Sharif, the reciter should avoid worldly talks. Must adhere to *Sunna* of the Prophet ﷺ, and *Shariah* (Islamic laws). Shun from using unlawful and forbidden things.
10. Should imagine that the King of *laulaka*, guardian of Ummah, is hearing his Durood Sharif instantly. This is why certain auliya Allah of high ranks have advised that the reciter of Durood-o-Salaam should have faith and believe in the ubiquity of Rasulullah ﷺ (i.e., he is

present everywhere)

11. On hearing the name of the chief of the Prophets and Messengers, say at least (Blessings and peace of Allah be on him) and kiss the nails of thumbs and touch them onto eyes. This is not absolutely essential, but it reveals respect and reverence for Rasulallah ﷺ. In fact this action entails love for the Prophet; he who possesses it, will not deny. But he who is bereft of love, will argue; his ailment is incurable. If he denies this virtuous action, which guarantees salvation, then it would be echo of his innermost (black) self. Someone has rightly said:

تعظیم جس نے کی ہے محمد ﷺ کے نام کی
خدا نے اس پر آتش دوزخ حرام کی

(He who respected the holy name of Muhammad ﷺ, God Almighty and Glorious, made fire of Hell unlawful to him.)

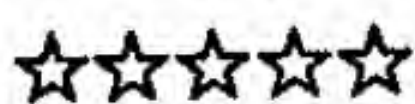
12. Allama Ismael Haqqi has said "while reciting Durood Sharif, your voice should be a bit loud because it cleanses hearts of hypocrisy and evil designs. (1)
13. The reciter should add the word "Sayyidna" (our lord) with the name of Rasulallah ﷺ even if not written in the book.
14. Humility and piety (Khudu and Khush) and conscious awareness are indispensable factors that count. Distracted recital of Durood Sharif does not cause spiritual irradiation from the court of the Prophet.
15. If anyone has been blessed by the vision of the Holy Prophet ﷺ in dream or in wakefulness he should

keep his radiant face imaginatively in mind thinking that the Prophet is very much present there and I am sending Durood-o-Salaam on him. In view of utmost reverence, awfulness and majestic grace of Rasulullah ﷺ bow down eyes in modesty with this firm belief that his holiness is looking at him and hearing his Durood-o-Salaam.

16. If the reciter has visited the *Rauda* (mausoleum) Rasool, then while engaged in *tasliya* (Durood-o-Salaam) think that you are standing near the mausoleum and offering Durood Sharif until you are inspired by the spiritual glance of Rasulullah ﷺ. Very soon your soul will gain spiritual influence, and Rasulullah ﷺ will gracefully meet you and you will see him with your naked eyes petitioning to him. He will listen to your request, talk to you and address to you, and inwardly you will reach the rank of his Companions. And by the grace of God, you will also meet them. (2)
17. Beware! When you are engaged in offering Durood-o-Salam, you must not be inattentive concentrating somewhere else. In this state of condition, your Durood Sharif will be soulless, because any good deed, if done with the presence of mind and conscious awareness, is beneficial, worthwhile and lasting, but if done in unmindfulness, carelessly, such deeds are worthless like lifeless corpse. (3)
18. It is grace of God Almighty and Glorious, who enabled you to invoke blessings and salutation on His beloved friend. Thus at the end of this litany of

Durood Sharif express with humbleness thanks in these words: **وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** o
 Once a Turkish young man came to see Hazrat Shaikh Adllayal and in his presence started reciting *Dalail-ul-Khairat*. While reciting he did not add the word "*Sayyidna*" with the name of the Holy Prophet ﷺ. The Shaikh advised him to add this word with the name of the Holy Prophet ﷺ, but he refused it on the ground that this word was not written anywhere in the book. Next night, the boy saw Hazrat Umar the Caliph in dream, who placing a dagger on his chest ordered him: "Utter this word (*Sayyidna*) alongwith the name of Rasulullah ﷺ because he is not only our lord but the lord of entire existence, you are a small fry."

الصلوة والسلام عليك يا رسول الله وعلى آلك و
 أصحابك و أهل بيتك يا حبيب الله



Chapter 9

Some Staunch Lovers of Durood Sharif

Muslim Ummah as a whole is lover of Durood-o-Salaam. After performing obligatory devotions i.e., ritual prayers etc, all recite Durood Sharif, some less and some more. All sorts of obeisance, Remembrance or litanies (*wazaif*) except obligator prayers, have alternatives, but there is no substitute for Durood Sharif to this extent that the travellers of mystic path (God seekers), when fail to reach destination, more often leave aside all devotional exercises (*wazaif*) and finally recourse to the recital of Durood Sharif which causes them achieve goal. Some names are given in history who used to offer blessings and salutation (Durood-o-Salaam) to Rasulullah ﷺ excessively. These are as follows:

1. Hazrat Ali ibn Abi Talib (R.A) after saying dawn prayer (*Fajr*) would sit facing Qibla and continue reciting Durood Sharif till sun-rise daily. (1)
2. Hazrat Imam Jaffar Saddiq (R.A) explains the necessity of sending Durood Sharif seven hundred times daily. (2)
3. Sayyidna Hazrat Imam Hasan (R.A) would devote one-third of Shab barat (the fifteenth night of Shaban) to recital of Durood Sharif.
4. Hazrat Khwaja Qutbuddin Bakhtiyar Kaki would recite Durood Sharif three thousand times daily before going to bed. (3)
5. Hazrat Shaikh Akbar Muhyiuddin Ibn Arabi would advise in these words "The people of mystical journey

(*Salikeen*) must be steadfast patiently in invoking blessings on the Holy Prophet ﷺ, to such an extent their dormant fortune awake and Rasulullah ﷺ himself come to grace them by his vision. I haven't seen a great man like a person living in Spain who was a iron-smith. He became famous by this name: **اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّد**. Everyone would call him especially by this name. Once I met him and asked him to pray for me. He indeed prayed for me which benefitted me much..."

6. Hazrat Khwaja Nizamuddin Auliya (d. 1325) narrates that once, while he was attending gathering of Hazrat Baba Fariduddin Ganj Shakar (d.1265), who related an anecdote in respect of Durood Sharif. He said, one night Hakim Sannai saw Rasulullah ﷺ in dream in such a form as he had concealed his radiant face. Hakim Sannai ran and kissed his feet and implored his majesty and glory in these word "My lord, my soul be sacrificed on you, why are you hiding your face from me?" On this question, the Prophet of Allah ﷺ embraced him and said "O Hakim Sannai! You have offered so much Durood Sharif to me that on account of my modesty and benevolence I have hidden my face from you - how should I grace and bless you and what should I appeal in Divine court for you!" After this Baba Farid Said, "Glory to Allah! Such are the fortunate people for whom the Holy Prophet ﷺ feels obliged. Thousands of divine mercies be on their souls." (4)
7. Hazrat Shaikh Ali Nuruddin Sharani used to offer blessings ten thousand times daily.

8. Shaikh Ahmad az-Zirawi had the practice to send Durood-o-Salaam forty thousand times daily. He once said, "Our method is to offer Durood-o-Salaam plentifully to such an extent that the Holy Prophet ﷺ sits with us in our wakefulness. We sit with him as the Companion of Rasulullah would sit with him. In the meeting we ask the Prophet of some weak Ahadith for clarification. We continue reciting Durood Sharif as long as this state of condition (sight of the Prophet) continues. O my brother! You take it for granted that the nearest path to divine sanctuary is the recital of Durood Sharif."
9. Imam Abdul Wahab Sharani states that Hazrat Shaikh Ali Nuruddin Shooni, who was one of his Spiritual Guides, would remain engrossed in worship of God Almighty and Glorious day and night. He introduced assemblies of Durood-o-Salaam, in Egypt and her surroundings, Bait ul muqqdus, Syria, Mecca-the Exalted, and Medina-the Radiant. He also established such assemblies in the city of Shaikh Ahmad Badawi and *Jamiah-e-Azhar* which continued for eighty years. A large number of people used to attend these assemblies. They would start this programme from night before Friday after evening prayer until the call for Juma prayer was heard.
10. It was routine of Imam Abdul Wahab Sharani for entire life to spend whole night of Friday in invoking Durood Sharif till morning. This routine practice continued till his death.
11. Hazrat Shaikh Ibrahim held elevated rank in saintship.

He used to sell parched gram at the gate of Jami Mosque Ammer Ashraf in Cairo. He had the vision of the Holy Prophet ﷺ very frequently in dream. Whenever he would disclose this news of blessed vision to his mother, she used to say "O my Son! Manly man (spiritual stalwart) is he who meets the Prophet in wakefulness." A time came when he would often meet Rasulullah ﷺ in waking state, and discuss various matters with him. Then his mother said "Now you have reached puberty and reached the plain of manhood." (5)

12. Hazrat Maulana Shah Fazl ur Rahman Ganj Murad Abadi would often say, "Recite Durood-o-Salaam in abundance; whatever was bestowed on us, was by virtue of Darood Sharif." He died in 1313 A.H. (6)
13. About Hazrat Pir Abdul Ghaffar Kashmiri, Hakim Muhammad Musa Amritsari used to say, "No mother ever gave birth to such a son in subcontinent of India as was Hazrat Pir Abdul Ghaffar who had devoted his entire life to offer Durood-o-Salaam to Rasulullah ﷺ. (7)
14. About Hazrat Maulana Muhammad Nabi Bakhsh Halvi, Pirzada Allama Iqbal Farooqi says that it was routine practice of Maulana Halvi to remain constantly busy in offering Durood Sharif to the Holy Prophet ﷺ throughout the night in his lifetime daily. He would keep thousands of cleaned and incensed date-stones in a pit near him and ask his students to sit in a circle after dawn prayer and recite Durood Sharif counting on date-stones thousands of times. This

practice continued for many years. He would also monitor this session personally. At the end of each session food would be served to the participants. (8)

15. Allama Muhammad Iqbal. Raja Hasan Akhtar once asked Allama that Allah Most High had honoured him with all kind of knowledge of the East and the West. Allama Iqbal said, "This worldly knowledge did not benefit me much. I took advantage of an advice of my father." I asked Allama "May I ask you what was that word of advice?" Allama replied, "Reciting Durood-o-Salaam on Rasulullah ﷺ excessively." Once doctor Abdul Hameed, (Ex-Principal of King Edward Medical College Lahore) asked Allama "How did you become *Hakim ul-Ummat*?" Without hesitation Allama said, "You too can become *Hakim ul-Ummat*. Doctor Abdul Hameed surprisingly asked, "How is it?" Allama said, "I have offered Durood Sharif ten million times to Rasulullah ﷺ by counting them; you too try this prescription and become *Hakim ul-Ummat*. (9)

Doctor Rauf Yusuf of Lahore has narrated that Allama Muhammad Iqbal once revealed to him "Khwaja Syed Muhammad Amin Shah of Gujranwala advised me (Allama) to recite Durood Khidri (دروود خدري). Thus it is my routine practice to recite this Durood Sharif ten thousand times daily." (10)

Sahibzada Shabbir Ahmad Kamal Abbasi the locum-tenens (*sajjada-nishin*) of Dargah Muallah Ghausul Asr, Gujranwala, revealed that litany of Durood Khidri and *wird* يَا حَيُّ يَا قَيُّوْمُ were given to

Allama Muhammad Iqbal by Sultanul Asr Khwaja Muhammad Abdullah Abbasi Qadiri of Dargah Muallah and Allama recited this Durood Sharif one crore times in his life.

Once Allama Iqbal wrote to a Sayyid "Interior medicine for me is only that I recite blessings (Durood) for your ancestor (the Prophet)." But like the poets of earlier centuries, he too felt at times that he was not even worthy to pronounce Muhammad's sacred name: I recited the blessing for the Prophet (ﷺ) :

From shame my body became like water.

Love said: "O you who are submitted to others -

As long as you have not received color and scent from Muhammad,

Do not sully his name with your blessings!" (11)

16. Hazrat Syed Nur ul-Hasan Shah Bukhari used to recite Durood Khidri (درود خفزی) three thousand times daily after midnight prayer (Tahajjud). And also before night prayer (Isha) and after dawn prayer (Fajr) would recite the following Durood Sharif breaklessly on the date-stones excessively:

صَلَّى اللّٰهُ عَلَى حَبِيْبِهِ سَيِّدِنَا مُحَمَّدٍ وَّآلِهِ وَسَلَّمَ. (درود خفزی)

17. Hazrat Maulana Abu al-Barkaat Syed Ahmad Qadiri, was ardent lover of the Holy Prophet (ﷺ). Allama Syed Mahmood Ahmad Rizvi narrates "My father was violent lover of Muhammad (ﷺ)-the winebearer of Kauthar. Hearing the name of Rasulullah (ﷺ) he would go into rapture and often say 'offer Durood-o-Salaam plentifully; whatever have I attained, I got by virtue of Durood Sharif.'" (12)

18. Hazrat Syed Muhammad Ismael Shah karamawalae Naqshbandi, Mujaddidi used to say "Durood Sharif is the Supreme Name (اسم اعظم)." He died in 1966. (13)
19. Hazrat Syed Imam Ali Shah Naqshbandi, Mujaddidi would recite Durood Khidri in big gathering one lakh, twenty five thousand times daily after Asr prayer. He died in 1866. (14)
20. Imam Shafii (R.A) Ibn Nabaan Isfanhani saw the Prophet of God in dream and asked him, O the Prophet of Allah ﷺ! Have you rewarded Imam Shafii? He said yes, "I have requested Allah Most High to take no account of Imam Shafii". I again asked, "Why has this gracious treatment accorded to Imam Shafii?" The Prophet said, "He used to offer such a Durood to me which no body else had ever offered." I again asked "What was that?" He said, "He would recite Durood as follows:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذِّكْرُوْنَ وَصَلِّ عَلٰى مُحَمَّدٍ
كُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْنَ. (15)

21. Fakhr-e-Askhiya Hazrat Sakhi Ahmad Yar Abbasi Qadiri (d.1855) of Kot Paro Sharif (Gujranwala) was violent lover of Rasulullah ﷺ. While engaged in ascetic practice, he finally resorted only to reciting Durood Sharif excessively day and night on the Holy Prophet ﷺ standing in the water of river Chenab. He continued this practice until The Prophet of God graced him with his blessed vision in wakefulness, and gave him what he desired and more than this. His entire success in the attainment of sainthood (*Wilayat*)

owed to Durood-o-Salaam. (16)

22. Likewise, the great mystic of the Punjab, Ghausul Asr Hazrat Khwaja Muhammad Umar Abbasi Qadiri (d. 1891) also sustained the same experience and achieved his goal while engrossed exclusively in reciting Durood Sharif day and night plentifully. His grand son, Ameer ul-Asr Hazrat Khwaja Muhammad Bashir who held the same spiritual rank, would never lose sight of Rasulullah ﷺ for a single moment in 24 hours in his entire lifetime.

23. Shaikh Muhammad Safiuddin Abi al-Mowahib Shadhili (d. 881 A.H) would recite the following Durood Sharif one thousand times daily:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ (17)

24. Hazrat Syed Ali (better Known as) Baba Meer (India) compiled seven thousand Durood Sharif for sending blessings on the Holy Prophet ﷺ.
25. Hazrat Shaikh Muhammad Chishti (d.1024 A.H) used to recite Durood Sharif ten thousand times daily. By virtue of Durood Sharif, he had attained to faculty of *tayy al-makan* (traversing distance mystically in no time). Therefore, he would go to Mecca-the Exalted every Friday to circumambulate the holy Kaaba. (18)
26. Hazrat Mujaddid-i alf-i thani Sirhindi (d 1034 A.H) would recite Durood Sharif excessively daily but especially on night before Friday and on the day of Friday, and night before Monday and on the day of Monday. In his lifetime he would recite Durood Sharif one thousand times on the night before Friday in the gathering of friends. Hazrat Khwaja Muhammad

Hashim has narrated this. (19)

27. Hazrat Syed Hasan Rasool Nama used to recite the following Durood Sharif eleven hundred times daily by virtue of which he got access to the court of Rasulullah ﷺ. And to whom he allowed to recite the same Durood, would also have the vision of the Holy Prophet ﷺ. There is an open permission, on his behalf for anyone to recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعُتْرَتِهِ بِعَدَدِ كُلِّ مَعْلُومٍ لَكَ

28. Hazrat Syed Muhammad Waris Rasool Nama Banaris (d. 1753) was an authorised caliph of Shah Rafiuddin Ghazipuri. His practice was to recite the following Durood Sharif in gathering one hundred thousand times daily:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَأَهْلِ بَيْتِهِ
وَأَصْحَابِهِ وَبَارِكْ وَسَلِّمْ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ.

29. Hazrat Shah Abdur Rahim Dihlawi (d.1131 A.H) used to recite Durood Sharif one thousand times daily. Hazrat Shah Waliullah Muhaddith Dihlawi states that his father advised him to offer Durood Sharif excessively to Rasulullah ﷺ daily. (20)
30. Hazrat Baba Mahi Shah Qadiri Noshahi used to recite Durood Hazara (given below) ten million times in twelve years at the bank of river Biyas (India) and then got access to the court of Rasulullah ﷺ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ كُلِّ ذَرَّةٍ مِائَةِ أَلْفِ أَلْفِ مَرَّةٍ.

(21)

31. Hazrat Shah Aafaq Mujaddidi (d.1251) had the routine practice to recite the following Durood Sharif ten

thousand times daily:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ. (دل کے بائیس خواجہ۔ ڈاکٹر ظہور الحسن شارب دہلوی)

32. Hazrat Mian Muhammad Hasan Baluchistani (d.1857) used to recite Durood Sharif one hundred thousand times in five days. (22)
33. Hazrat Khwaja Shamsuddin Siyalvi (d.1883) used to recite Durood Sharif one thousand times daily after night prayer (*Isha*). He would also advise others to recite Durood-o-Salaam plentifully.
34. Hazrat Imam Ahmad Riza Khan Fazal Brelwi, (d.1921)-a violent lover of Rasulullah ﷺ used to say that the following Durood Sharif be recited after Friday prayer with folded hands facing Medina-the Radiant one hundred times. However where Friday prayer in congregation is not arranged, one may recite it after dawn (*Fajr*) or *Zuhr* or *Asr* prayers. Who is single, should recite alone; the ladies to recite at home:
 صَلَّى اللّٰهُ عَلَيَّ النَّبِيِّ اٰمِيْنَ وَاٰلِهٖ وَسَلَّم. صَلَاةٌ وَسَلَامًا عَلَيْكَ يَا رَسُوْلَ اللّٰهِ. (23)
35. Hazrat Mian Sher Muhammad Sharaqpurī (d.1928) used to recite Durood Khidri (درود خضری) three thousand times daily after midnight prayer (*Tahajjud*). It was also his routine practice to spread white cloth in his mosque daily after dawn (*Fajr*) and before night (*Isha*) prayers. Date-stones would be placed on the cloth. Hazrat Mian Sahib alongwith his friends and devotees

would recite this Durood excessively. This programme is still continued there. (24)

36. Hazrat Pir Syed Mehr Ali Shah (d.1937) of Golra Sharif would also recite Durood-o-Salaam excessively daily. (25)
37. Hazrat Pir Syed Jamaat Ali Shah Lasani (d. 1939) would stress his disciples to invoke blessings on Rasulullah ﷺ plentifully. He had instructed them to recite Durood Hazara (دروود ہزارہ) at least eleven hundred times daily after midnight prayer. He once said 'Durood-o-Salaam' is a sublime divine grace and blessing on mankind and far more superior to all other litanies in its spiritual and liturgical validity and reward. (26)
38. Hazrat Hafiz Muhammad Siddique Qadiri (d.1308 A.H) founder of Khanqah Bharchundi, Sindh, used to advise recital of Durood Qudusi:

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

plentifully for the treatment of physical ailments, to relinquish undesirable worldly occupations and for spiritual elevation to higher degrees. Ten thousand pebbles in two large sized buckets, would all the times be kept in the corner of the mosque. Afflicted folk would come to Khanqah, and the Dervish used to recite Durood Qudusi and cast breath at the pebbles to give to the visitors. This practice is still continued there. (27)

The violent lovers of the Holy Prophet ﷺ

consistently remain engrossed in sending Durood-o-Salaam on him. They firmly hope to have the vision of Rasulullah ﷺ in dream or wakefulness. Sometimes they have to wait for long time. Their anxiety makes them impatient and then they recourse to screaming; they implore in the court of Rasulullah as a mystic poet has said:

گجائی یا رسول اللہ گجائی چرا در دیدہ تارم نیائی
منم مشتاق با صد آرزوها چه خوش باشد کہ دیدارم نمائی
به بویت زندہ ام ہر جا کہ ہستم برویت آرزو مندم گجائی

1. Where are you O the Messenger of Allah! Where are you! Why don't you come into my dark eyes!
2. I cherish your luminous vision with thousands of longing and yearning. How blissful it would be if I have the sight of your divine beauty.
3. Wherever am I, I am alive by the fragrance of your incensed being. I covet to have vision of you, O the Messenger of Allah where are you!

Ghaus-e-Azam Hazrat Shaikh Syed Abdul Qadir Jilani used to implore in the court of Rasulullah ﷺ for help The following couplet is attributed to him:

یا رسول اللہ انظر حالنا
اننى فى بحر هم مفرق
یا حبیب اللہ اسمع قالنا
خذیدی سهل لنا اشکالنا

1. O the Messenger of Allah! Cast a glance of compassion and mercy at our pitiable condition.
2. O the beloved friend of Allah! Hearken to our request.
3. Verily! I am drowned in the sea of afflictions and

anxiety.

4. (For God's sake) Come to help us; remove our difficulties.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَ
أَصْحَابِكَ وَأَهْلِ بَيْتِكَ يَا حَبِيبَ اللَّهِ

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Chapter 10

Which Durood is to be Recited?

There is no specifically fixed form of Durood-o-Salaam. Any Durood Sharif which contains words of Durood (Blessings) and Salaam (Greeting or Salutation), when recited fulfils divine obligation. If such a Durood is recited which contains only the word (Blessings) it would comply with divine injunction for "صَلُّوا عَلَيْهِ" (Ask blessings for him) but it would not meet the second command of Allah "سَلِّمُوا تَسْلِيمًا" (Salute him with a worthy salutation). That is why Imam Nawawi in his commentary on Hadith '*Muslim Sharif*' and book on "*Idhkar*" (Remembrance) has written that 'Sending Blessings on the Holy Prophet ﷺ without Salutation' is not appreciable. Shaikh Abdul Haqq Muhaddith Dihlawi too has written likewise in his work. (1)

It is written in Hadith that when the verse of holy Qur'an إِنَّ اللَّهَ وَمَلَائِكَتَهُ (Lo! Allah and His Angels) was revealed, it was commanded:

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

(O you who believe! Ask blessings for him and salute him with a worthy salutation) the Companions of the Holy Prophet ﷺ requested him:

قَدْ عَرَفْنَا كَيْفَ نَسَلِّمُ عَلَيْكَ فَكَيْفَ نُصَلِّيْ عَلَيْكَ ؟

(Indeed, we came to know to send salutation on you)
i.e. In *Attahiyyat*:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(Peace be upon you, O Prophet ﷺ! And mercy of Allah and His grace.) (2) but how should we send blessings

on you, O the Prophet of Allah! The Holy Prophet ﷺ had enjoined them to offer salutation, but not the method of offering *salawat* (Durood). Since the Companions had already pointed out to the Prophet to enjoin them "How to send Salutation", which is given in *Attabhiyyat*, they requested him to teach them how to send blessings! The Prophet taught them Durood Ibrahimī.

In the second Hadith, after advising them Durood Ibrahimī, the Prophet ﷺ at his own accord said:

وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ.

(Salutation as you have now learnt) (3)

In the third Hadith, after giving Durood Ibrahimī, the Holy Prophet ﷺ said: ثُمَّ تَسْلِمُوا عَلَيَّ

(Then you send salutation on me)

In the fourth Hadith. The Holy Prophet ﷺ, after Durood Sharif, taught them to recite as follows:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ (4)

(O the Prophet ﷺ! Salutation, mercy and grace of Allah be on you)

It is manifest from all the aforesaid four Hadiths that Salutation which is sent alongwith Durood Sharif (Blessings) is exactly in accord with the teaching of the Holy Prophet ﷺ; to address (أَيُّهَا) with the imaginative vision of the Prophet and to utter تَسْلِيمًا alongwith سَلَامًا demands that this condition can be fulfilled only by the address: أَيُّهَا (O the Prophet ﷺ) In reality the Holy Prophet ﷺ had advised to recite Durood Ibrahimī only in prayers when the Companions requested:

فَكَيْفَ نُصَلِّيُ عَلَيْكَ إِذَا نَحْنُ صَلَّيْنَا فِي صَلَاتِنَا

(O the Prophet of Allah ﷺ! When we say prayers, how should we send blessings (Durood Sharif) on you?) (5)
(ابن حبان، مستدرک حاکم، ابن خزیمہ، دارقطنی، بیہقی)

Those people who claim that Durood Ibrahimi should only be recited and no other, must ponder over this authentic Hadith of the Prophet ﷺ and dare not stress their stance again. In general such people follow the opinion of Muhdis Showkafi and that is as follows:

یفید ذلک ان هذه الالفاظ المروية بمختصته بالصلوة واما
خارج الصلوة فيحصل الامثال بما يفيد قوله سبحانه وتعالى ان
الله وملائكته يصلون. الآية فاذا قال القائل اللهم صل وسلم على
محمد فقد امثل الامر القراني. (6)

"It very much affirms that the narrated Durood Ibrahimi is specifically for prayer. But for other than prayer, one should follow injunction of Allah Most High as given in the Holy Qur'an i.e., (33:56) إِنَّ اللَّهَ وَمَلَائِكَتَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبَارِكُونَ فِيكَ يَا أَيُّهَا النَّبِيُّ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. (33:56)

All the Ahadith and detail as mentioned above explain clearly that in prayer Durood Ibrahimi should be recited and for any other Durood the word "سلام" (Salutation or greeting or peace) must be present in it so that the command of Allah - Most Generous i.e.,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. (33:56)

(Surely Allah and His angels send blessing on the

Prophet ﷺ. O' You who believe! Send blessings on him and salute him with worthy salutation) be fulfilled completely. And it is also proved that if Durood Ibrahimi is to be recited besides prayer, the following verse should also be recited at the end:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(O the Prophet ﷺ! Salutation, mercy and grace of Allah be on you.)

Imam Abdul Wahhab Sharani has written in his book titles: "*Tabqaat*", that Syed Abual Mowahib Shadhili (R.A) used to recite the following Durood one thousand times in the morning times and one thousand times at night:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ

(O Allah! Send blessings on our lord Muhammad and on the descendants of our lord Muhammad) and sometimes for the completion of figure one thousand, he would make haste. The Holy Prophet ﷺ in dream graced him with his vision and said, "Don't you know hasty action is the job of Iblis, recite slowly in clear, orderly and distinct manner. If you feel the time is short, then there is no harm to recite hastily. This counts to preference and excellence, otherwise in whatever manner Durood Sharif is recited, it is good.

Still it is much better that *صلوة تامه* (i.e., Complete and perfect Durood Sharif) be recited first at the beginning, and then any other litany of Durood Sharif be started, may you recite it once in the beginning and once at the end of other devotional exercise (*award*). *The Salaawat Taama* is given as follows:

Salawat Taama (صلوة تامه)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ (إِنَّكَ حَمِيدٌ
مُجِيدٌ) وَ (اللَّهُمَّ) بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ
فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

O Allah! Send your blessings on our lord Muhammad, and the family of our lord Muhammad as you did bless our lord Ibrahim and the family of our lord Ibrahim, indeed you are Praiseworthy and Most Glorious. And (O Allah) confer your favour on our lord Muhammad and the family of our lord Muhammad as you conferred favour on our lord Ibrahim and the family of our lord Ibrahim in the worlds. Indeed you are Praiseworthy and Glorious. Peace be on you, O Prophet and the mercy of Allah and His grace.

And it is narrated that Shaikh Muhammad Abu al-Mawahib Shadhili (R.A) saw the Holy Prophet ﷺ in dream. He said to him, "Your Shaikh (Spiritual Preceptor) Abu Saeed Safravi (R.A) recites **صلوة تامه** on me plentifully. Ask him that when he finishes Durood Sharif, must also extol (حمد شاه) God Almighty and Glorious." (7)

It is recorded in Hadith that the Holy Prophet ﷺ has said, "When you send Salutation on me, greet also all the former Messengers and the Prophets of Allah." (8)

It is also given in Hadith, the Prophet said, "When you send blessings and salutation to the Messengers and the Prophets, you send blessings and Salutation

(Durood-o-Salaam) on me too.” (9)

Shaikh Muhammad Abu al-Mawahib Shadhili says, I saw Rasulullah ﷺ in dream. He kissed me and said, “Turn that mouth to me which recites Durood Sharif one thousand times in day time and one thousand times at night.” Then the Holy Prophet ﷺ said “How best it would have been, had you recited *Surat Kauthar* along with your other litanies at night, and also this supplication (*Dua*):

اللَّهُمَّ فَرِّجْ كُرْبَاتِنَا اللَّهُمَّ أَقْلْ عَشْرَاتِنَا، اللَّهُمَّ اغْفِرْ لَنَا زَلَّاتِنَا

O Allah! Split our distresses. O Allah! Minimize our anxieties. O Allah! Forgive our misdeeds.

And then offer Durood Sharif and say:

وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And peace be on all the Prophets and Messengers and praise be to the Lord of all the worlds.

Keeping all these narrations in view, it is advisable that after, *صلوة تامه* one should also recite:

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. (10)

(Glory to the Lord, The Lord of Honour and Power! (He is free) from what they ascribe (To Him)! And peace be on the Messengers. And praise to Allah, The Lord and Cherisher of the worlds.)

In Ahadith, a number of Durood-o-Salaam in different version are narrated by the Holy Prophet ﷺ Imam Sakhawj in *Qaul-e-Badi* has recorded forty such Durood Sharif. (سعادۃ الدارین 229 تا 235)

It is clarified that different forms of Durood-o-Salaam are based on different words and sayings (*Kalimat*), reliance is not exclusively on Durood Ibrahimī. The Companions of the Prophet ﷺ, their followers, and the followers of the followers, eminent jurists, commentators, Traditionists, accomplished *auliya*, *Aghwas Aqtab*, *Abdal*, *Awtad*, *Nejba* etc., have composed different forms and versions of Durood-o-Salaam that have been recorded in authentic source books. But such Durood Sharif be recited by the permission of an authorized person for efficacy and blessedness.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَ
أَصْحَابِكَ وَ أَهْلِ بَيْتِكَ يَا حَبِيبَ اللَّهِ

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Chapter 11

Miraculous Efficacy of Durood Sharif

The Holy Prophet ﷺ knows very well inner and outer state of condition of every believer. He knows wherein lies the betterment of his lover, what are his impediments, what are his physical and spiritual ailments; how much he is sincere or insincere, heedful or heedless towards his religious duties and obligations. Not only this, he knows antecedently solution of his ills and evils and how to save him from perdition. The Prophet has said himself: "Verily Allah Most High has placed entire phenomenal existence (*akwan*) before me. And I am looking to the world and what will happen there till the Day of Resurrection, just as I see palm of my hand i.e., nothing is hidden from me." That is why Shah Abdul Aziz has written in his *Tafsir* under the verse:

وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Your Messenger ﷺ will be witness to you on the Day of Judgement since, on account of the light of his Apostleship, he knows your position; he also knows the reality (status) of your faith. He also knows what impairs the progress of his adherent Ummati. He knows our sins, degrees of our belief, deeds whether good or bad, and our hypocrisy.

This chapter narrates accounts of sixty three persons of mystical persuasion, lovers of the Holy Prophet ﷺ, the reciters of Durood Sharif in abundance, and supplicants in his court imploring his help and glance of compassion. It also records incidence of some persons who were neglectful

and always ignored offering Durood-o-Salaam. Some of them were fortunate who got advice from the Prophet and improved and turned successful, but some unfortunate niggardly persons fell victim to affliction severely in this world and the Hereafter and hence met tragic fate. This chapter vehemently asserts ubiquity of the Prophet and his close proximity to his lovers who demonstrate love not by lip service but by invoking Blessings and Salutation (Durood-o-Salaam) on him plentifully. His vision in dream or in wakefulness spreads light and sweet fragrance everywhere for longer periods or short time as the circumstances demand because he is radian lamp and all the luminous entities owes their light to him and a state of tranquility (سکینہ) descends on the invokers. The angels too descend to seek blessing and auspiciousness (برکت) of his footprints. Allah Most High shows variety of colourful spiritual landscape to the lovers of His beloved friend.

Compilation of Dalail al-Khairat

Allama Jazuli (R.A), the compilor of *Dalail al-Kharirat* embarked on a journey. On the way he needed to perform ablution (*wudoo*). He came upon a well but had no rope and bucket to reach water. A girl came and inquired of the problem. She spat into the well whereupon the water rose up. Seeing this miraculous power, Allama Jazuli (R.A) asked the girl, "How did you attain this excellence?" She answered "I achieved all this by offering Durood-o-Salaam to the Holy Prophet ﷺ." Hearing this Allama Jazuli (R.A) determined that he would compile a book on Durood-o-Salaam.

Jazuli's tomb emits fragrance

Shaikh Zardaq narrates that smell of musk and amber

(مشك و خبر) would always come forth from the grave of the compiler of *Dalaila al-Khairat* as he used to offer Durood Sharif excessively to the Prophet.

Body of Allama Jazuli remained afresh

Jazuli's blessed body was taken out of grave 77 years after his demise in order to shift it to Morocco. His body was found afresh as if he was still alive. The shroud too looked new and untattered. Allama looked as if he was just taking rest without any change in body. Just before his death, he had shaved the beard and it looked as if he had shaved now. In order to check, a man touched his cheeks with his finger. The spot became white, as is usually seen with the living souls. And after short while it became red again as if the blood runs in veins. This is all the impact of offering Durood Sharif. (1)

Virtues of writing book on Durood Sharif

Shaikh Abdul Jaleel Maghribi (R.A) has written in the prologue to *Tanbih-ul-Anam* that during the period he was writing book on Durood Sharif he saw in dream that he was riding on mule and wanted to join a community who had gone ahead of him in search of something and his riding mount (mule) left behind. He says, "I whipped it and it became fast. Someone held its rein and stopped it which disturbed me very much. Suddenly a well-dressed, and graceful person came over there and caused to rid me from the grip of that person who had stopped my mule saying this 'Let him go, Allah Most High has forgiven him and has made him intercessor for his household and relieved him from burden.'" He further says, "When I woke up, I was very happy. A thought came into my mind that the person

who managed to liberate me was Hazrat Ali (May God ennoble his countenance) and I came to know that all this grace was due to reciting Durood Sharif." (2)

The Writer is blessed by the vision of Rasulullah

ﷺ

Shaikh Abdul Jaleel (R.A) says that: After some time, I saw Rasulullah ﷺ in dream visiting my house and it was illuminated by the radiant face of Rasulullah ﷺ. And I recited three times:

“الصلوة والسلام عليك يا رسول الله”

I am in your neighbourhood and I hope of your intercession. When I said this, the Intercessor of the Day of Resurrection held my hand, smiled, kissed it and said:

“إِنِّي وَاللَّهِ إِنِّي وَاللَّهِ إِنِّي وَاللَّهِ

(I swear by Allah! I swear by Allah! I swear by Allah).

Also I saw my neighbour who had died, he said to me, “You are one of the servants of Rasulullah ﷺ who praise him.” I asked him “How did you come to know of it?” He said, “By God! Your name was proclaimed in heavens, and Rasulullah ﷺ was smiling.” I woke up, and was extremely happy. (3)

The writer of *Tanbih-ul-Anam* has said: After some time I saw my father in dream; he was very happy. I asked him, O my father! “Have you received any benefit on account of me?” He said, “By God, I am greatly benefitted.” I asked on what account you are benefitted?” He said, “For you have written book on Darood-o-Salaam.” I asked him, “How did he come to know that I had written a book on this subject?” He said, “Your name is being mentioned in

Higher Assembly of the angels." (4)

Qaule-Badee is an approved book

Allama Sakhawi (R.A) who is the compiler of this book says, a reliable student of Shaikh Ahmad bin Araslaan (R.A) told him that he had the vision of Rasulullah ﷺ in dream. The book *Qaule-Badee* was presented to the Holy Prophet ﷺ and he gracefully accorded approval to this book. The specific dream is said to be lengthy but it pleased Allama Sakhawi (R.A) too much. Allama says, "I hope of Allah Most High and His Prophet to make this work acceptable across the world. Thus O the Reader! You too praise the Excellent model of Rasulullah ﷺ ceaselessly and keep your tongue busy in reciting Durood-o-Salaam on the Prophet of Allah ﷺ plentifully because your Durood Sharif alongwith your name is presented to him."

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَاتَّبَاعِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا

كَثِيرًا. (4)

Writing book on Durood Sharif

Hazrat Shaikh Ahmad bin Thabit Maghrabi (R.A) says, "I have seen many virtues and graces of Durood Sharif; one of which is that I saw my friend in dream who had recently died. He inquired of him affairs of the celestial world (*barzakh*). He said God took pity on him and honoured him greatly. Then I asked him, "Do you know anything about me or not?" He said, "O Brother! Be happy, you are one of *Siddiqueen* (veracious)." I again asked why so much honour is given to me. He replied, "It is due to the book you have written on Durood-o-Salaam." (5)

Shaikh Maghrabi (R.A) says, "I know two police men

of the State who had died. After some time I saw both of them in dream and asked them, 'Have you not died?' They affirmed that they had died. Then I asked them. "For God's sake, tell me how are you there in that world?" "Allah Most High has been very kind to us," they replied. I said when you died, you were police men of the government. They affirmed it, but we died of plague, hence God had forgiven us. By the name of Allah and His Prophet, I request you to tell me, if anything about myself is disclosed to you in that world? They said "Happy tiding to you; you are one of the *Siddiqueen*." I again asked, "Is it true?" They replied, "By God, it is true. There is supreme success for you near God." I again asked "Why this divine conferment on me?" They both said, "For you have written a book on Durood Sharif."

(6)

Durood Sharif is sign of Muslim Nation

It is related that a man was oblivious of offering Durood Sharif to Rasulullah ﷺ. Once in dream, he saw the Holy Prophet ﷺ having turned his face from him. The man requested, "O the Prophet of Allah ﷺ! Are you angry with me? You have neither cast glance of compassion on me, nor you talked with me." The Prophet ﷺ said, "No! I don't know you." The man again implored, "Ya Rasulullah ﷺ! I am member of Muslim Community.

Ulama say 'you know member of Muslim community many times more than the mother knows her child.'" The Prophet ﷺ replied, "Ulama say right, but you don't recite Durood-o-Salaam on me. The main sign of recognition of the Ummah is the recital of Durood Sharif which you neglect."

The man woke up at this warning and made it mandatory on him to recite Durood Sharif one hundred times daily on the Prophet of Allah ﷺ. He continued this practice for some time. Meanwhile, he once again saw the Holy Prophet ﷺ in dream who told him, "Now I recognize you very well, and I will intercede for you on the Day of Judgement." (7)

A Jew became Muslim

When Hazrat Shaikh Sehl Tustari (R.A) died thousands of people rushed to attend his burial ceremony. Mob was uncontrollable. A jew aged 70 lived in that city. When he heard noise of people, he too came to see the phenomenon. The people were carrying his coffin. When he saw this, he said to the mob: Do you see what I am seeing? The people asked: what do you see? He said: There is a long queue of invisible creatures descending from the heavens to gain blessings of participation in this funeral procession. Seeing all this he immediately embraced Islam. (8)

Recite Durood Sharif abundantly

Hazrat Ibrahim bin Ali Atiyia says: I was blessed by the vision of the Holy Prophet ﷺ in dream. I implored his lordship in these words: 'I request of your intercession in my favour on the Day of Judgement' O the Prophet of Allah ﷺ! He replied: Invoke blessings and salutations on me in abundance always in your life.' (9)

By virtue of Durood Sharif

Shaikh Hussain bin Ahmad Bistami says: I prayed to God to give me chance to see Abu Saleh the Muazzin (Man who calls for prayer). My request was granted and I saw Abu Salah in dream in a splendid form. I asked "O Abu

Saleh! Tell me some affairs of the celestial sphere." He thus said: Had I not recited Durood Sharif plentifully on Rasulullah ﷺ, I would have perished. (10)

Attendance at the gathering of Durood Sharif

Allama Sakhawi (R.A) says that a person named Rashid Attar reported to him that a pious man whose name was Abu Saeed used to live near by him. But he was leading a solitary life and seldom mixed with people; than suddenly he started attending gatherings of a saint Ibn Rasheeq (R.A) regularly. The people were surprised to note this change in his life and asked him to disclose reason behind it. He said, "I saw the Holy Prophet ﷺ in dream. He advised me to attend gatherings of Ibn Rasheeq (R.A) for they offer Durood-o-Saleem to me in great abundance."

Dowry is paid

Shaikh Abdul Haqq Muhaddith (R.A) has written in '*Madaraj-i-Nubuwwat*' that when Hazrat Hawa was created, Hazrat Adam wanted to stretch his hand towards her. The angels intervened and said to Adam, "Be patient, until you marry her, and dowry is (*mahr*) paid." Adam asked "What is the amount of dowry to be paid?" The angels said, "Invocation of Durood Sharif three times on the Holy Prophet ﷺ." According to another narration, twenty times Durood Sharif was required to be recited in this case.

Reciting Durood Sharif in loud voice

A saintly man narrates that he saw a person in dream who was negligent and careless in respect of his religious duties and obligations. In dream he asked man, "What happened to you in the court of Almighty and Glorious?" He replied, "Allah Most High pardoned me." He again

asked 'On what account he was pardoned?' He said, "Once I was writing a Hadith from a Muhaddith. When my teacher recited Salaat (Durood Sharif) I also recited it in loud voice. Hearing my voice, the whole gathering uttered salaat in loud voice. Allah Most High was pleased with this act of mine. He pardoned me and all those who were present there." (11)

The mouth which recites Durood Sharif one thousand times.

Hazrat Abu al-Mowahib Shadhili (R.A) says: I was blessed by the vision of the Holy Prophet ﷺ in dream. He kissed my mouth and said 'why should I not kiss that mouth which recites Durood Sharif on me one thousand times in the morning and one thousand time at night.' He continued to say: **إِنَّا عَطَيْنَكَ الْكَوْثَرَ** How nice is this litany, should you recite it at night. He further said 'Your supplication should read:

اللَّهُمَّ فَرِّجْ كُرْبَاتِنَا اللَّهُمَّ أَقِلْ عَثْرَتِنَا اللَّهُمَّ اغْفِرْ زَلَّاتِنَا

(O Allah! Split our distresses. O Allah! Reduce our anxieties. O Allah! Forgive our misdeeds) And when you finish with Durood Sharif, you recite:

وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (12)

And peace be on all the Prophets and Messengers and Praise due to the Lord of all the worlds.

You will intercede for one lakh Muslims

Hazrat Abu al-Mowahib Shadhili says: I saw the Holy Prophet ﷺ in dream. He said "O Shadhili! You will intercede for one lakh believers of my Ummah on the Day of Resurrection." I said, "O the Prophet of Allah! Why so

much gracious bestowals on me?" The Prophet said, "You always send Durood-o-Salaam in my court. (13)

Once Hazrat Shadhili (R.A) said: I used to recite Durood Sharif one thousand times, but I started recitation speedily whereupon the Prophet said 'Don't you know hasty action is the job of Iblis,' and then said, 'recite this slowly:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ

Labourers were paid wages

Shaikh Masood Darari (R.A) who belonged to Persian city was an eminent mystic and an ardent lover of the Holy Prophet ﷺ. It was his practice to go to the place where the labourers would get together in hope of getting work on daily-wage basis. Shaikh would bring them to his house on daily-wage basis to work. He would ask them to perform ablution and sit together. Afterwards, he also used to sit with them and all of them remained engaged in reciting Durood Sharif until time of Asr prayer arrived. Then he would ask the labourers to do little more work and say:

زَيْدُوا مَا تَيْسَّرَ بَارَكَ اللَّهُ فِيكُمْ

(Is it possible you work more! Allah will confer gracious favour more on you)

Thereafter, he would pay them full daily wages and let them go. Shaikh Masood, on account of his intense love with the Holy Prophet ﷺ, would often meet him in complete wakefulness. (14)

Reciting Salaam (Salutation) with Durood (Blessings) is mandatory

Ibrahim Nasafi relates, "I once saw the Holy Prophet

ﷺ in dream. I felt that he was displeased with me. I hastened to stretch my hand and took the hands of Rasulullah ﷺ in mine and kissed them. In an anxiety I said, "O the Prophet of Allah ﷺ! I am indeed servant of Hadith, and I belong to *ahl-sunna wal jamat* (those who adhere to the tradition and the community), and I am traveller. Rasulullah ﷺ smiled and said, "Whenever you recite salaah (Durood) why you ignore to recite salaam (Salutations)?" Thereafter it has been my practice to recite both Durood and Salaam. (15)

Writing of the word Tasleema

Abu Ishaq Nahshal (R.A) says, "I used to write book on Hadith and I would always write the name of Rasulullah ﷺ as follows: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا

(Said the Holy Prophet ﷺ, may Allah's salutation and complete peace be on him)

I saw the Holy Prophet ﷺ in dream with this book in his hands going through it, and said, "It is excellent." (It seems that Rasulullah ﷺ's remark on the excellence was directed to the additional word '*tasleema*'. (Qaule-Badee)

Durood Sharif and Salutations

Abu Suleyman Hirani (R.A) says, I saw Rasulullah ﷺ in dream. He said, "O Abu Suleman! When you mention my name in Ahadith and also recite Durood Sharif, why don't you utter 'Salutation be on you?' These (salaam) are four letters and every letter causes ten good deeds to one's credit; you ignore to get forty virtuous deeds in scroll. (16)

Rasulullah ﷺ turns face three times.

Shaikh Abu Ali Hasan bin Ali Attar (R.A) says that Abu Tahir gave him a few scripts of Ahadith. I saw therein

that whenever the holy name of Rasulullah ﷺ was mentioned, he had written with it:

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا

(Durood-o-Salaam) of Allah be upon him (Muhamamd ﷺ) and His pleasure abundantly, abundantly, abundantly). I asked Abu Tahir "Why do you write salaam on the Prophet ﷺ like this?" He replied, "In my early life, I used to write Ahadith, but I would never write Durood Sharif with the name of the Prophet ﷺ. In those days once I saw the Holy Prophet ﷺ in dream. When I approached him and wanted to greet him, he turned his face away from me. I went to other side to greet him, but he again turned his face to other side. Once again for the third time I approached him from the front and inquired, O the Prophet of Allah ﷺ! Why do you turn your face away from me?" The Prophet replied "It is because whenever you write my name in your book, you do not offer me Salaam." Since that time, it has been my practice to write Durood Sharif whenever I mention the name of the Holy Prophet ﷺ in the book. (17)

Angels are tired of writing good deeds

A mystic man has narrated: I came out of my house in spring season, and began to utter: O Allah! Send blessings on your beloved friend equal in number to the leaves of the trees; O Allah! Send blessings on the Holy Prophet ﷺ equal in number to flowers and fruit. O Allah! Shower blessings on the Holy Prophet ﷺ equal in number to the sea-drops. O Allah! Shower blessings on Rasulullah ﷺ equal in number to the atoms of sand in the deserts. O Allah! Send blessings on Muhammad ﷺ equal in number to the creations in seas and land.

A hidden voice was heard saying, O my servant! You have tired all the angels recording virtues upto the Day of Resurrection (i.e., They will continue writing till then) Now you are worthy to be given place in the garden of Eden (That paradise in which alone they behold the face of God). How excellent is that abode. (18)

I did what Rasulallah ﷺ had done

Allama Sakhawi (R.A) reports from Abu Bakr bin Muhammad (R.A) who said, "Once, I was in the presence of Hazrat Abu Bakr bin Mujahid. Meanwhile Shaikh Shibli (R.A) arrived there. Abu Bakr Mujahid (R.A) stood up, stepped forward, embraced the great saint, and kissed his forehead." I asked Abu Bakr bin Muhammad, O my dear Sir! How is that you have accorded so much honour and respect to Shaikh Shibli, when you and all the Ulama of Baghdad are unanimous that he is a mad man?" Shaikh Abu Bakr Mujahid replied, "I did with Shibli, which I saw Rasulallah ﷺ had done with him."

Afterward he related his dream in these words, "I saw the Holy Prophet ﷺ and Shaikh Shibli appeared in his presence. The Prophet of Allah ﷺ rose and kissed him on his forehead. When I asked the reason for that great honour, the Prophet ﷺ said, 'This man, after saying every prayer recites: لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ...

(Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should perish: Ardently, he is anxious over you: To the believers he is most kind and merciful.) (9:128.), and after this he recites the following Durood Sharif:

صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ صَلَّى اللَّهُ

عَلَيْكَ يَا مُحَمَّدُ.

(May the blessings of Allah be upon you O Muhammad ﷺ, May the blessings of Allah be upon you O Muhammad ﷺ, May the blessings of Allah be upon you O Muhammad ﷺ)

Abu Bakr (R.A) continues to say, "After having seen this dream, Shibli came to see me, and I inquired of him, which Durood Sharif do you recite after prayer?" Shibli told me exactly the same Durood Sharif as I had seen in my dream."

Rasulullah ﷺ loved me too much

Sayyed Muhammad Karwi has written in his book "*Baqiat-e-Salihaat*, that there are a number of divine providence (عنایات) on me of which one is that while I was staying in Medina, the Radiant, I saw Rasulullah ﷺ in dream. He lifted me in his lap. My chest was pressed against his chest, my face was in front of his face, and my mouth was in front of his mouth. Rasulullah ﷺ advised me to recite Durood-o-Salaam excessively on him. He also imparted happy tiding of his approval and pleasure which is equivalent to the divine approbation. These conferments moved me to tears that the Holy Prophet ﷺ was so much kind to me. I also noticed that there were tears also in the blessed eyes of Rasulullah ﷺ and when I woke up I found my eyes also full of tears. I stood up and sat in sanctum in front of the face of Rasulullah ﷺ. I heard from inside of mausoleum (*Randa*) of the Mercy of the Universe ﷺ so many tidings which I cannot disclose to the people.

I became too much happy. When after greeting, I was about to return, I heard greeting of Rasulullah ﷺ in

return, despite I was in full wakefulness. My belief, that the Holy Prophet ﷺ is fully alive and listening Durood-o-Salaam of Muslim Ummah anywhere in the world, was reaffirmed. (19)

Eid gift is awarded

Hazrat Shaikh Abu al-Hasan (R.A) was strict observant of *Shariah* and a notable mystic of Islam. It was his routine practice to recite Durood Sharif plentifully on the Holy Prophet ﷺ daily. He narrates that poverty assailed us to such an extent that my family began to starve. Enough time passed until Eid approached and there was nothing in home to gift the children on this occasion. Eid night was highly oppressive for me. Some part of night had passed when someone knocked at the door. I opened the door, and saw a few persons holding candles in their hands and had some dishes of nice food and clothes with them. Amongst them was a rich man of the area who came near me. I was surprised to see him. He disclosed to me that, "I was sleeping. In dream I saw *Sarwar-i-Kaunain* ﷺ who told me that Abual Hasan (R.A) and his children are highly destitute and facing hardship on account of poverty: They are in distress. God has given you so much. You go and serve them with food, clothes for the children and some gifts for his family on the eve of Eid so that they become happy. Thus, you please accept these gifts. Tailor is with me for you to sew clothes for your children during the night." Before the dawn of Eid, everything was made ready to celebrate the happy occasion. This was all due to the virtues and blessings of Durood Sharif. (20)

Holy hair of Rasulullah ﷺ are bestowed

Hazrat Shah Abdur Rahim (R.A) father of Hazrat Shah Waliullah Muhaddith Dihlawi (R.A) narrates: Once I sustained severe type of fever which prolonged to such an extent that all hopes of life were lost. During this illness, one day I dozed and saw Shaikh Abdul Aziz in dream who said 'O my son! Get ready, Rasulullah ﷺ is coming to enquire of your health and probably he might come from the direction of foot of your bed. So you change the direction of your bed so that your feet should not be directed towards him.'

Hearing this I felt some relief. I asked the attendants to change the direction of my bed. They had hardly done so when *the King of Laulaka* ﷺ entered the room and asked "كَيْفَ حَالُكَ يَا بُنَيَّ" (How are you my son) These words of the Prophet enraptured me and I became more emotional. Thereafter my lord took me into his lap, his beard was touching my head and his robe soaked in my tears. Gradually this state of condition changed. Then a thought came into my mind: How grateful I should be if the Prophet conferred his hair to me! The Prophet immediately divined my thought. He placed his hand on his beard and gave me two hair. Another thought overtook me whether these hair would remain with me or not. The Holy Prophet ﷺ at once said, O my son! These hair shall remain with you. Afterwards he imparted happy tidings of long life and good health to me, and I recovered immediately. I asked someone to bring lamp and saw that both the hair were not in my hand. I became very sad. But the Holy Prophet ﷺ appeared again and said, O my son! I have placed those hair

under your pillow carefully, you get them from that place.'

When I woke up I got those hair from under the pillow and secured them with utmost care and veneration at neat and clean place. Although severe ailment of fever had rendered me highly weak, but I fully recovered after some times. Shah Sahib says that one peculiar thing about those hair was that they always remained clasped with each other, but became apart and erect when Durood Sharif was recited. Once three persons, who denied the miraculous power of hair, came to see them for trial sake. But I was reluctant to show them the hair. When the debate prolonged I took the hair in the sun. Immediately cloud appeared on the sky and cast shadow over them although it was intensely hot day with no traces of cloud anywhere.

Seeing this miracle, one of the denier immediately repented. Afterwards I had to repeat this action (i.e., took the hair in the sun) with the result that all the three person repented and corrected their faith and belief.

Third time, some people came to see the hair which I had kept in a box. I tried to open the box with its key, but it could not be opened. I cast esoteric glance over the problem and found an alien person present there who had created predicament. By way of concealment, I asked all the persons present there to leave the room. When they left, the lock was easily opened with the key and all the visitors saw the hair.

Hazrat Shah Waliullah (R.A) says: When my father, at the last moment of departure distributed the relics, one holy hair of the Prophet ﷺ was given to me. (21)

Hair of the Prophet ﷺ causes great richness

Shaikh Abu Hafs Samarqandi (R.A) writes this account in his book titled '*Rownaqul Majalis.*' In Balkh there was a very rich merchant. When he died, he left two sons who divided equally the entire property of their father among them. Among the inheritance there were also three hair of Rasulullah ﷺ. Each one of them got one hair, and about the third hair, the elder brother suggested to cut it into two pieces for equal distribution. The younger brother said, "By God the hair would not be cut into pieces." The elder brother suggested, "Do you agree to take all the three hair, and I all the estate of father?" The younger brother readily agreed to this proposal and got three hair and gave the entire wealth to his elder brother. The younger brother used to keep these hair always with him. He would frequently take out the hair and see them and recite Durood Sharif on Rasulullah ﷺ.

Within a short period, the elder brother squandered and exhausted all the wealth, while the younger brother gradually grew rich. When, after some time the younger brother died, someone saw the Holy Prophet ﷺ in dream who said, "Whosoever stands in need of anything, let him go to the grave of that man (younger brother) and sit there and beg of Allah his need." (i.e., His prayer will be granted.

(22)

This Durood Sharif benefitted too much

Abu al-Fazal Qarmsani (R.A) narrates: A man from Khurasan came to see me and said 'I saw the Holy Prophet ﷺ in dream sitting in Masjid Nabvi. He ordered me to go to Hamadan and convey my Salaam (greetings) to Fazal bin

Zeerak.' I asked Rasulullah ﷺ why so much honour is being accorded to that person?" Rasulullah ﷺ said "He offers Durood Sharif to me one hundred times daily." When the messenger had delivered this message, he inquired of me to tell him that specific Durood Sharif, whereupon he was told 'I recite the following Durood Sharif:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ مُحَمَّدٍ جَزٰى اللّٰهُ
مُحَمَّدًا صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلِّمْ عَنَّا مَا هُوَ اَهْلُهُ

The man swore that he did not know my name and address. It was given to me by the Holy Prophet ﷺ himself. I wanted to give him some money, but he said that he did not want to sell the message of Rasulullah ﷺ, and went away. (23)

Entrance into splendid dome

One day Gabriel beseeched in the court of Rasulullah ﷺ in these words. "O the Prophet of Allah ﷺ! God Almighty, Glorious has endowed you a grand dome in the Paradise. Its width equals to the travel of three hundred years. Only that member of Muslim community will be allowed to enter into it who has been reciting Durood Sharif on you in abundance." (24)

Stroll between earth and heavenly sphere

In the reign of second Caliph Umar (R.A) there was a person whose manners and conduct were undersirable in the eyes of the people. But it was his practice to offer Durood Sharif excessively to the Holy Prophet ﷺ. When the time of his departure to next world arrived, he felt great trouble in agony and his face turned black. In this state of condition, he called out, "O the Prophet of Allah ﷺ! I am convict,

but I love you and recite Durood Sharif on you." Instantly a bird appeared from the heaven whose wing touched his face and turned it white, and fragrant smell spread everywhere. That man while reciting *Kalmiat-ut-Tayib* passed away. After performing funeral rites, when he was lowered into grave, a heavenly voice was heard say 'We have given him abode in Paradise.' The people were surprised at his fortune. The same night, a mystic man saw him in dream strolling between heaven and earth and reciting the following verse of the holy Qur'an:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. (25)

Durood Sharif is connecting link

Muhammad bin Malik says: I went to Baghdad in order to study under Qari Abu Bakr bin Mujahid (R.A) We were sitting in class room with a group of students. Instantly an old man, wearing an old turban, tattered shirt, and an old shawl (mantle) entered there. When Abu Bakr saw him, he stood up in his honour and respect, and seated him in his own place and inquired about his health and welfare of his family.

The old man said, "Last night a son was born to me. My wife asked me to bring butter and honey." Shaikh Abu Bakr says, "I felt aggrieved to hear his account, and in the same condition asleep overtook me and I saw Rasulallah ﷺ in dream. He said "Why this sadness and sorrow, O Abu Bakr? Go to the Wazir Ali bin Isa, greet him on my behalf, and then indicate to him, 'You are a man who never sleep on Friday night until you have offered Durood Sharif

to Rasulullah ﷺ one thousand times. But this Friday night you could recite Durood Sharif only seven hundred times because a messenger from the king interrupted your recitation and you went to see the king. You completed the figure one thousand when you returned. Having told him this account, ask him to give one hundred gold Dinars to the father of this newly born babe for his necessities.”

Qari Abu Bakr got up immediately and took that old man with him to the Wazir. When he arrived there, Abu Bakr asked the Wazir that the Holy Prophet ﷺ had sent this man to you. When the Wazir heard this he arose from his seat and made the old man sit there. Abu Bakr then narrated the whole account to the Wazir. He was highly pleased to hear this and commanded his servant to bring satchel filled with money. He took out one hundred Dinars out of satchel and gave it to the old man. Then he took out another one hundred Dinar to give to Shaikh Abu Bakr, but he refused to accept them. Wazir insisted him to take the money because he had brought happy tidings for him, since it was a secret between Allah Most High and himself which no one else knew. He then took out one hundred Dinars more to give it to Abu Bakr in reward for the happy news he had brought that Rasulullah ﷺ knew his recitation of Durood-o-Salaam on him. Wazir asked him to take another one hundred Dinars for the trouble he took to come over here to approach him. But Shaikh Abu Bakr refused to accept anything from him, saying ‘we shall not take anything more than one hundred Dinars because this amount was commanded by Rasulullah ﷺ. (Qaule-Badee)

Vision of Rasulullah ﷺ in wakefulness

Admirers and detractors both admit that Maulana Ahmad Riza Khan Brelwi (R.A) was violent lover of Rasulullah ﷺ. For the second time when he visited mausoleum (*Rauda*), while sitting in the holy sanctum in front of his radiant face holding cherished desire to have the vision of Rasulullah ﷺ, Khan remained engrossed in reciting Durood-o-Salaam ceaselessly. He was dead sure that embodiment of divine light ﷺ will grace him with his blessed vision. But at first night he was not successful. Khan Brelwi wrote a *naat* (eulogy) which reads:

وہ سوئے لالہ زار پھرتے ہیں تیرے دن اے بہار پھرتے ہیں
اس گلی کا گدا ہوں میں جس میں مانگتے تاجدار پھرتے ہیں
کوئی کیوں پوچھے تیری بات رضا تجھ سے کتے ہزار پھرتے ہیں

After reading this eulogy' in front of the holy face, he sat respectfully in the hope of having the blessed vision. Fortune dawned upon him, and he saw Rasulullah ﷺ with his naked eyes in total wakefulness at that spot. He was honoured with supreme success.

سب سوہنیاں توں سوہنا اے چہرہ حضور دا
تکیاں نصیراں والیاں اے مکھڑا حضور دا

(Radiant face of Rasulullah ﷺ is many fold more beautiful than all other faces; only the fortunate souls have seen his face) (26)

Writing Siglum after the name of Rasulullah ﷺ

Sufyan ibn Uyaynah reports that Khalf said "A friend of mine who used to study Hadith with me in class room passed away. I saw him in dream wearing splendid green garments. I inquired of him "You were with us in learning

Ahadith in the school, how did you get this honourable status in celestial world? He replied, "Yes, indeed we studied and wrote Ahadith together in class room. But whenever the holy name of Rasulullah ﷺ was mentioned in our writing, I would alway write siglum (*Sallallaahu alayhi wasallam*) beneath it. For this Allah Most High has honoured me in the form you see me now." (*Qaule-Badee*)

Why do you omit to write Durood Sharif?

Hassan bin Musa al-Hadhrami (R.A) well known by the title Ibn Ujainah relates, "I used to write Ahadith, but in haste I would omit to write Durood Sharif on the Prophet ﷺ at the places where the name of Rasulullah ﷺ appeared. Thereafter I saw Rasulullah ﷺ in a dream. He said to me: How is it that you fail to write Durood with my name in the manner Abu Amr Tabari does?" When I woke up I felt greatly distressed with anguish. I instantly resolved that whenever in future I write any Hadith, I shall certainly write siglum ﷺ." (*Qaule-Badee*)

Hazrat Ali confers boon

One day Abu Jahl and his few infidel friends were sitting somewhere. A beggar approached them to beg something. By way of joke they directed the beggar to go to Hazrat Ali (Who was sitting in the Harm) with these remarks that "he (Ali) is rich and generous man, and he would give him big amount of money." Hearing this account, the beggar went to Hazrat Ali and requested him to give something.

By chance Hazrat Ali (R.A) had nothing with him at that time which he could give to the beggar. But by his intuitive knowledge, he came to know that the infidels had

sent him to make fun of him. He recited Durood Sharif ten times or according to another version three times, and cast breath onto the hand of the beggar and advised him to conceal the palm and open it before the group of infidals who had sent him. When the beggar approached them, they asked him 'what Ali had given him?' He opened his palm. To the surprise of all, it was full of Dinars of gold. Seeing this manifest miracle of Ali many of them embraced Islam.

Maulana Muhammad Qasim Qasimi elaborates this anectode further. He writes, when the beggar opened his palm before the infidels, he found one pearl there which carried price as one thousand dinars. The infidels asked the beggar. "From where did Ali (R.A) give you this?" The beggar said, 'He cast breath onto my hand, which created this pearl'. Hearing this miracle some of the infidels came to Ali (R.A) to inquire wherefrom he had got that pearl. They knew that Ali (R.A) was himself a poor man, how could he give such precious pearl. Hazrat Ali (R.A) explained to them, 'When this beggar approached me, I felt ashamed to refuse him. Since I had nothing with me, I cast breath onto his hand after reciting Durood Sharif on Rasulullah ﷺ which very much created that pearl. Hearing this the infidels were taken aback, and three of them immediately embraced Islam.' (27)

Recite Durood Sharif one thousand times

Hazrat Shaikh Abu al Hassan رحمه الله saw Ibn Hamid, after his death, in dream and inquired "How Allah Most High treated you?" He replied, "Allah pardoned me and was kind to me." Then Abu al-Hassan asked, "Tell me any deed which might make me worthy of Paradise." Ibn Hamid says

“Perform one thousand cycles of prayer, and in each *Rakaat*, recite surat *al-Ikhlās* (قُلْ هُوَ اللَّهُ أَحَدٌ) one thousand times.” Abual-Hassan said, “This is not possible for me to do like this.” Ibn Hamid said, “If you cannot do this, then recite Durood Sharif on Rasulullah ﷺ one thousand times daily.” (Qaule-Badee)

Angels advise to recite Durood Sharif

One day Hazrat Tawakkal Shah said: It was our routine to recite Durood Sharif two hundred times daily before going to bed. By chance, one night we forgot and missed this litany. While performing ablution, we saw the angels reciting eulogy of the Holy Prophet ﷺ in sweet and melodious voice. In the meantime, the angels also said, “O those who are performing ablution listen! Recite Durood Sharif two hundred times daily without fail and don't skip it ever.” (28)

Acceptance of supplication (*Dua*)

Once a gnostic (*Arif*) while saying prayer, forgot to recite Durood Sharif. It is related that when he slept he saw Rasulullah ﷺ in dream. The Benefactor of Humanity asked, “You didn't recite Durood Sharif on me today.” He requested, “O the Prophet of Allah ﷺ! I forgot it; and instead I remained busy in remembrance of Allah Most High.” The Prophet ﷺ said “Don't you know Allah Almighty, Glorious does not accept Praise or supplication (*Dua*) of anyone without reciting Durood Sharif, nor any need of such person is fulfilled. (29)

Reciter of Durood Sharif is crowned

After the death of Abbas Ahmad ibn Mansur, a man saw him standing in the *mihrab* of the mosque of that city,

clad in a robe of honour and crowned with a jewelled diadem. And the man said to Al-Abbas: "what did God do with you?" He said, "He forgave me and honoured me and crowned me and allowed me to enter Paradise." He said, "And why?" Al-Abbas replied, "Because I was abundant in reciting Durood the Prophet ﷺ of God." (*Fathu r-rasul*)

And God Most High will say, "Oh My angels, here is one of My servants who abounded in invoking blessing on My beloved. By My Might and Majesty, Generosity, Glory and Exaltedness, we will give him for every letter of his *salat* a palace in Paradise, and he shall come to me on the Day of Resurrection under the banner of Muhammad ﷺ, with the light of his face like the shining moon when it is full, and his hand in the hand of Muhammad ﷺ My beloved." (30)

Durood Sharif causes utmost nearness

Hazrat Kaab Ahbaar who was a great scholar of *taurat* says "Allah sent revelation to Moses, saying O Moses! If on this earth, there were no human beings who adore and glorify Me, I would not have caused one drop of rain to fall from heavens, nor the seed caused to grow and He mentioned several other things likewise. Allah Almighty, Glorious said "O Moses! Do you desire, that I may become more near to you than your speech is to your tongue, or thought is to your heart, or your soul is to your body and your eyesight to your eyes?" Moses said "O My Lord! Yes, indeed I want this." Allah said, "Then recite Durood-o-Salaam on My beloved friend Muhammad ﷺ excessively." (31)

Column of light touches heaven

Abdul Qasim Muroozi relates, "My father and I used

to study Ahadith at night. On the spot, where we would sit, I saw in dream a column of light reaching to heaven. Someone asked "What this column of light is?" It was explained that "this is the light of Durood Sharif on the Prophet of Allah ﷺ which these two scholars used to recite while they were studying Ahadith. (32)

Durood Sharif outweighs

On the Day of Resurrection a man will appear for reckoning but with scant good deeds. The Balance shall show less good and more evil deeds. Rasulullah ﷺ will appear holding a small piece of paper of a size equal to finger's tip. He will place it in the Balance and as a result good deeds will outweigh the other side. Seeing this the believer will ask "May my mother and father be your sacrifice, tell me who are you? How majestic and glorious you are in your form and manner." The Prophet of Allah will say, "Verily, I am your Nabi and this paper is Durood Sharif which you have recited on me in your worldly life. I have come to recompense you in your dire need."

Liberated from Hellfire

Sayyed Muhammad Kurwi has written in book titled *Baqiat-e-Salihaat*: My mother told me that her father whose name was Muhammad, advised her that when he would die, he be given burial wash. Afterwards a green paper would fall from the roof on his shroud. On this paper will be written 'Exempted from Hellfire,' and put this paper inside my shroud. Thus after washing the body, a green paper fell from the roof on which it was written بِرَأْيَةِ مُحَمَّدٍ الْعَالِمِ بِهِ (According to the knowledge of Muhammad ﷺ, this is guarantee of being liberated from Hellfire for the

entire world)

Sign of this writing was that from whatever direction it was read, it looked straight. Then I asked my mother 'what was the routine practice of her father.' She replied, "He used to recite Durood Sharif excessively on the Holy Prophet

ﷺ. (33)

Black face is changed into white

Imam Ghazali relates this event in his celebrated book titled, *Ihya-ul-Ulum* that Abdul Wahid bin Zaid Basri told him this incident occurred in his life. He says "Once I went on journey to perform Haj in the company of a certain person, who all the times, whether walking, sitting or standing continued reciting Durood-o-Salaam on the Holy Prophet ﷺ. I inquired of him the reason for reciting Durood Sharif excessively. He replied, "When I performed my first Hajj, my father accompanied me. On our return, when we reached a resting place, we slept there. In dream I heard a voice say "Get up, your father has died and his face has turned black." I was highly disturbed and woke up. When I removed the cloth from my father's face, I found that indeed he had passed away and his face had turned black. This phenomenon filled me with fear and great sorrow. In anxiety I dozed and saw four dark skinned persons holding iron rods in their hands standing by his head to torment my father. Simultaneously a handsome man dressed in two green sheets came over there and caused these four men run away. He then stroked my father's face with his hands and said to me, 'Rise up and be happy for Allah Most High has turned the black face of your father into white!' I said 'My mother and father be your sacrifice, tell

me who are you?' He replied, 'My name is Muhammad ﷺ.' Thereafter I never stopped reciting Durood-o-Salaam on Rasulullah ﷺ excessively."

In the book *Rowdhul Faa'iq* Hazrat Sufyan Thawri relates, "Once while I was performing *tawaf-i-Kaaba*, I saw a man engaged in the same act. But throughout *tawaf* he was just reciting Durood Sharif instead of hymning praise of God. I inquired of him reason behind this.

In response, he inquired "who are you?" I replied 'I am Sufyan Thawri.' He said, 'If you had not been a notable mystic of the time, I would not have revealed anything to you which is my secret.' Then he said, 'My father and I were on journey to Mecca to perform Hajj. Enroute my father fell ill and died, and immediately after death, his face turned black. I was highly aggrieved to see this. I covered his face with a piece of cloth. Meanwhile I dozed in anguish. In dream I saw a very beautiful man wearing highly neat and clean clothes. I had never seen such an elegant and graceful person in my life. Highly sweet fragrance was emitting from that person. I saw him speedily coming near us. He removed piece of cloth from the face of my father and wiped his hand on it. Instantly black face changed into white. As he was about to leave, I held his skirt in my hand and implored to disclose me who he was. He said, "Don't you recognize me, I am Muhammad ﷺ son of Abdullah, the person of Holy Qur'an. Your father has been a great sinner, but he would always recite Durood Sharif on me abundantly. When distress befell on him, I hastened to come to his deliverance, as I do to help all those who offer Durood Sharif to me."

No More reckoning, O the Angels!

Someone saw Abu Hafs Kaghazi in dream after his death and inquired what had happened to him after departure to eternal abode. He said Allah Most High took pity on him, pardoned, him, and caused him to enter Paradise. The man again questioned him, "How did it happen?" He said, "When I appeared before Allah, the angels were directed to count my *Salaat* (Durood Sharif) and sins. My *Salaat* were found more in number compared to my sins. Allah Almighty, Glorious commanded the angels to stop more reckoning. It is enough, take him to my Paradise. (34)

Durood Sharif is personified

Hazrat Shaikh Shibli (R.A) narrates that a person in my neighbourhood died. After a few days I saw him in dream and asked him, "what happened to you?" He said, "O Shaikh! I had to face agonizing ordeal and hardship. Especially interrogation of *Munkar* and *Nakir* (two angels who cross-question the dead in the grave) was great challenge to me, so much so I feared that I might have died void of my Islamic faith. Instantly I heard a heavenly voice say "This anxiety is result of your extreme negligence in the use of your tongue in the world. You never cared to keep your tongue busy in our remembrance." Afterwards I saw some angels ready to chastise me, but divine grace came to my rescue. Meanwhile I saw a beautiful person whose body was emitting fragrance all around. He came near me and prevented the angels to torment me. The man helped me in interrogation of the angels. I took sigh of relief when I was saved from punishment. Then I asked that beautiful man,

“O my benefactor! Tell me who are you?” He said, “I am your Durood Sharif which you had recited on the Prophet ﷺ in your lifetime. Allah Most High changed me in human shape and ordered me to accompany you and help you in all difficulties. I will accompany you until you enter Paradise. Congratulation to you, you are now safe.” (35)

Durood causes forgiveness of 550 persons

A woman approached Hazrat Shaikh Shibli (R.A) and said, “A few months ago my daughter died, but I hav’nt seen her in dream since then.” Hazrat Shibli (R.A) prayed to God and said to the woman “You will see her on such an such day.” A few days after the woman again came and repeated that she saw her daughter in dream, but in very pitiable condition under torment of Hell. Hazrat Shibli advised her to pray for her deliverance from Hell. After some time Hazrat Shibli saw a beautiful woman in dream sitting on a throne in Paradise. She asked Shibli, “Do you recognize me?” Shibli said “I don’t know you.” She said, “I am the daughter of that woman who approached you to pray for my deliverance.” Hazrat Shibli questioned her, “How did she get deliverance?” She said, “A man, while passing through the graveyard recited Durood Sharif once and conveyed its reward to all the dead buried there. God Most High said:

ارْفَعُوا الْعَذَابَ مِنْهُمْ بِرَلَةِ ثَوَابِ صَلَوةِ هَذَا الرَّجُلِ

O Shibli! In that graveyard 550 dead were facing torment which was alleviated from all of them, I was also one of them.”

Moses is advised to say funeral prayer

Allama Sakhwai relates from a book on history. There

was a person from Bani Israeel who had committed sins throughout his lifetime. When he died, the people threw him down on the ground unshrouded. Allah Most High revealed to Moses, "O Moses! Give him burial wash, shroud him, say funeral prayer and bury him in proper way for I have forgiven his sins and pardoned him." Moses exclaimed, "O my Lord! Why this honour is being accorded to him?" Allah replied, "Once this person saw the name of Muhammad ﷺ written in *Taurit* and recited Durood Sharif on him. Thus I have forgiven him in recompense. (36)

Half bread was still in my hand.

Nuzhatul Basateen records an event as reported by an eminent saint Hazrat Ibrahim Khawaas (R.A). He says, "Once I was on journey. Suddenly intense thirst overwhelmed me so much that I fell down unconscious. While I was lying there, someone sprinkled water on my face, and I opened my eyes. I saw a very handsome man riding on horseback. He drank me water and said 'accompany me for sometime.' After a short while the man said, 'what do you see?' I said it is Medina, the Radiant. He said alight here'. Convey my salutations to Rasulullah ﷺ and ask him 'your brother Khidr greets you.' Shaikh Abul Khair says, "when I reached Medina, the Radiant, I stayed there for five days but could not get any spiritual inspiration. I came near *Rauda-i-Rasulullah* ﷺ and offered salutation to the Prophet ﷺ, Hazrat Abu Bakr Siddique (R.A) and Hazrat Umar Farooq (R.A). Then I said, Ya Rasulallah ﷺ! I am your guest. Thereafter I left this place and went to sleep behind the *mimber*. In dream I saw the Holy Prophet ﷺ with Hazrat Abu Bakr (R.A) on his right side, and Hazrat Umar

(R.A) on his left while Hazrat Ali (R.A) was in front of him. Hazrat Ali (R.A) came to me and said, 'Stand up Rasulullah ﷺ is coming.' I immediately stood up and kissed the Prophet ﷺ between his two eyes. He gave me one bread, from which I ate one half and kept the other half in hand. When I woke up from the dream, the other half of bread was still in my hand. (The same event is related by Allama Sakhawi in *Qaule-Badee* with minor difference in detail)

Rosary too is sanctified.

It was daily practice of my mother to recite Durood-o-Salaam on the Holy Prophet ﷺ. One day, after saying dawn prayer, she was engrossed in invoking blessings on the Divine light incarnate ﷺ. She dozed for a while and saw Rasulullah ﷺ on a horseback. He came near my mother and asked "O Bibi! What are you doing?" She said "Ya Rasulullah ﷺ! I am reciting Durood Sharif on you." Rasulullah ﷺ smiled and instructed her "when you finish reciting Durood-o-Salaam, kiss the rosary and rub it onto your eyes also." Saying this he disappeared. The room wherein she was sitting remained filled with fragrance for long while. (M. Riaz Qadiri)

House remains fragrant for one month.

The Son-in-law of Maulana Faizul Hassan Saharupuri disclosed to me, that from the house, wherein Maulana passed away, sweet fragrance used to come continuously for one month. When the matter was reported to Hazrat Maulana Qasim, he said, "It is the blessings of Durood Sharif which Maulana would recite on every Friday night regularly throughout his life time." (37)

Durood Sharif caused forgiveness

Jaffar bin Abdullah says: I saw in dream an eminent Muhaddith Hazrat Abu Zarrah acting as Imam of angels in the celestial world. When he was asked the reason for this honour given to him, he replied, "I copied ten lakh Ahadith of Rasulullah ﷺ in my lifetime. Whenever I wrote the name of Rasulullah ﷺ, I also wrote Salaat on him." (38)

Notebook presented to the Holy Prophet ﷺ

A reliable friend narrated this event to me that it was a regular practice of a scribe from Lucknow to take down Durood Sharif in a special note book daily in the morning before he would start his routine writing work. When time of his departure arrived, he on his death bed was filled with fear of the Hereafter. In deep anxiety he said "I don't know what will happen to me!" At that moment a *majzook* (an enraptured person) came over there. He said "Why do you worry about your Hereafter? Your that specific note book is now before the eyes of Rasulullah ﷺ and he has accepted it."

The Prophet gives a kiss

Muhammad bin Saeed Mutrif was highly pious and godfearing mystic. He says: it was my practice to recite a fixed number of Durood Sharif on the Holy Prophet ﷺ daily at night before going to bed. One night I slept on the top floor of my house after having completed this litany. I fell asleep and saw Rasulullah ﷺ in dream. I saw him entering through the door of top floor of the house. The moment he entered, the entire house was illuminated and fragrance spread everywhere. Rasulullah ﷺ came near me and said, "Stretch you mouth which used to recite Durood

Sharif, so that I kiss it." I felt ashamed. Out of modesty, I could not offer my mouth; instead I turned my face whereupon Rasulullah ﷺ kissed my cheeks. I was greatly excited and woke up immediately. Simultaneously my wife and children too got up. They found the entire house filled with the fragrance of musk. Thereafter, for eight days this fragrance spread forth from my cheeks. (39)

Durood Sharif eliminates poverty

The author of book titled '*Tohfatul Akhyar*' has quoted a Hadith in his book: "Whosoever recites Durood Sharif on me five hundred times daily, will never be destitute." After quoting this Tradition, the author has written: when a noble person heard this Hadith, with love and longing he started reciting Durood Sharif 500 times. Allah Most High made him rich and sent sustenance to him in abundance from such a place he could never think of.

The author further says, if any one recites Durood Sharif equal to this specific number, but still remains poor, then there must be something wrong in his intention or some evil in his innermost self, otherwise there is no reason he should remain poor and deprived of divine proximity. He will definitely get contentment which is a great boon of Allah and also richness; he may or may not have material sources of the world. This is indeed a pious life, as the holy Qur'an says:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ اُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰٓةً طَيِّبَةً�ۙ

(16:97)

(Whoever works righteousness, whether male or female-while he (or she) is a true believer, verily to him We

will give a good life...) (40)

Durood Sharif eliminates pain

Abdul Rahim bin Abdur Rehman says once my arm sustained severe injury when I fell down in the washroom. As a result my arm was badly swollen. That night the pain put me in great trouble. Suddenly asleep overtook me, and I had the vision of the Holy Prophet ﷺ in dream, and all I could say was "Ya Rasulallah ﷺ!" He said, "Your recitation of Durood Sharif excessively has worried me." When I woke up, I felt that all pain and swelling had disappeared. (*Qaule-Badee*)

Urinal problem resolved

A man had sustained urine trouble. He did his best, but no treatment was effective to cure it. He saw a celebrated gnostic Shaikh Shahibuddin ibn Arslaan in dream, and requested him to address his problem. The Shaikh said, "Why have you forsaken to apply a tried antidote unto you! Recite this Durood Sharif: it is enough for you:

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى رُوحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ وَ
صَلِّ وَسَلِّمْ عَلَى قَلْبِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُلُوبِ وَ صَلِّ وَسَلِّمْ عَلَى
جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَجْسَادِ وَ صَلِّ وَسَلِّمْ عَلَى قَبْرِ سَيِّدِنَا
مُحَمَّدٍ فِي الْقُبُورِ .

The patient woke up and started reciting this Durood Sharif which in no time cured him. (41)

Bucket of water given

Hazrat Abdullah bin Salaam narrates: I came to see Hazrat Usman Ghani (Dhu'n-nurain) (R.A) and greeted him. He said, "O Brother! I am blessed to have seen the

Holy Prophet ﷺ in dream. He gave me a bucket full of water which I drank to my satisfaction; I am still feeling its coolness." I asked him: "What for this conferment was made on you?" Hazrat Usman said, "I offer Durood Sharif excessively to Rasulullah ﷺ." (42)

Durood Sharif stopped sea-storm

Hazrat Shaikh Musa Zurair says: once I was voyaging in a ship. All of sudden it stuck up in wind and sea-storm. All hopes of survival vanished. In this intense anxiety I slept and saw the Holy Prophet ﷺ in dream. He said, "No need to worry! Ask all the passengers on board to recite *Durood-i-Nijati* one thousand times." Hearing this advice, I woke up. I asked the passengers to start reciting this Durood Sharif. We had hardly recited Durood Sharif three hundred times, when the sea-storm subsided and we reached destination safe and sound. (*Qaule-Badee*)

Camel gave witness

Once a man appeared in the court of Rasulullah ﷺ. He charged another person to have stolen his camel and also presented two witnesses. The Holy Prophet ﷺ, in the light of law of *Shariah*, decided to cut off hands of the thief. Instantly the thief said, "O the Prophet of Allah ﷺ! The Camel be also called to give witness. The camel was ordered to appear in the court for witness. Allah Most High caused camel to speak. The camel, first of all, affirmed the Apostleship of Rasulullah ﷺ and then in eloquent tongue appealed, "Don't cut hand of my owner, since the petitioner is liar and hypocrite and also his both witnesses. In malice with you they planned to cut my hand." The Holy Prophet ﷺ asked the owner of camel ' which of your deeds caused

your deliverance?' He said, "I always recite Durood Sharif."

(43)

Rasulullah ﷺ helps resolve difficulty

Whenever an eminent gnostic named Ali bin Alvi was confronted with serious problem, he would see the Holy Prophet ﷺ in dream and place problem before him. The Prophet ﷺ would suggest solution to the problem. And when during the prayer, Shaikh recited in *Tashahhud*:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

he would listen response of Rasulallah ﷺ in these words:

وَعَلَيْكَ السَّلَامُ يَا شَيْخَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

and sometimes Shaikh would repeat السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ several times. When he was asked: 'why do you repeat it many times?' He said: 'I don't recite anything further until I receive response of Rasulallah ﷺ.' Imam Sharani narrates, 'there are also such blessed persons who say all the obligatory prayers in the precentorship (*imamat*) of Rasulallah ﷺ.'

Hazrat Shaikh Ali Khawas has said "No one can be established fully in the realm of sainthood (*wilayat*) unless he is blessed by the vision of Rasulallah ﷺ and Hazrat Khidr عليه السلام and Ilyas عليه السلام. He again said, "Some people are deprived of this spiritual wealth; their refusal carries no weight."

Hazrat Shaikh Abu al-Abbas has said "If I am deprived of the vision of the Holy Prophet ﷺ for a single moment in 24 hours, I would not count myself a spiritualist." (44)

Ameer ul Asr Hazrat Khwaja Muhammad Bashir

Abbasi Qadiri (R.A) of Gujranwala has said "Not for a single moment in 24 hours, I am deprived of the vision of Rasulullah ﷺ. His holy throne remains before my eyes all the time ceaselessly." (compiler)

Durood Sharif caused deliverance from tyrant king

A man, being terrified by an oppressor king fled to jungle for solitary life. There, he recited Durood Sharif on the Holy Prophet ﷺ one thousand times, and supplicated in the sanctuary of Allah Most High saying, "O Allah! I seek refuge with Thee from the tyrant King by the virtues and blessings of Rasulullah ﷺ." He had hardly finished his prayer (*Dua*) when he heard a hidden voice. "Medium of the Prophet ﷺ is the greatest of all mediums. We accepted your prayer and killed your enemy." Hearing this glad tidings, the man returned to city. He was told that the king had died and the world was now safe from his oppression.

(45)

An angel was being chastised

One of the wonders, the Holy Prophet ﷺ witnessed on the night of Ascension (*miraj*) was that he saw an angel whose wings had burnt. He asked Gabriel "What happened to this angel?" Gabriel said, O`the Prophet of Allah ﷺ! God Most High sent this angel to destroy a city. When he reached there, he saw a suckling babe and took pity on him, and came back without executing divine order. Now he is being tormented." Hearing this, the Mercy of the Universe ﷺ asked Gabriel. "Can his repentance be accepted now?" Gabriel said," It is written in the Holy Qur'an 'whosoever seeks forgiveness of Allah, is granted to him.' Hearing this,

the Holy Prophet supplicated in divine sanctuary. 'O my Lord, send your mercy on him; accept his repentance.' God Almighty, Glorious said "His repentance is to recite Durood Sharif on you ten times." Rasulullah ﷺ conveyed divine command to the angel. He recited Durood Sharif ten times. God restored his wings and he flew away to angelic world. There was an uproar in the celestial sphere that Allah Most High took pity on the angel by virtue of Durood Sharif.
(46)

An Insolent towards the Companions

Abu Ali Qatan says: I was one of those people who used to abuse the Companions of the Holy Prophet ﷺ. In dream I saw myself entering Jamia Masjid of Karach and saw also the Holy Prophet ﷺ there. I also saw two other persons with him whom I did not know. I offered salutation to Rasulullah ﷺ, but he did not respond my greeting. I asked "O the Prophet of Allah ﷺ! I recite Durood-o-Salaam on you day and night but your don't respond me."

Hearing this Rasulullah ﷺ said "Indeed you offer Durood Sharif to me, but you are impudent to my Companions. Hearing this I said "O my Lord, I repent at your hand just now; I will never do so in my life again." Rasulullah ﷺ cast glance of mercy on him (i.e., Accepted his repentance) and said:

وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ (سعادة الدارين ص 149)

Allama Ibn Namaan (R.A) has said: We have seen countless Ulama after their death in very good form. When they were asked how did they attain this praiseworthy position? They all replied: It is due to invoking blessings and

salutation on the Holy Prophet ﷺ in our lifetime. (47)

Niggards and insolents are punished

History records a number of cases in which niggards and arrogants were punished for their negligence in writing or reciting Durood-o-Salaam on the Holy Prophet ﷺ. If anyone thinks that Durood Sharif is just a part of Divine worship, then he should meditate over this problem again, in the light of the verse of the holy Qur'an which reads as: "Allah and His angels send blessings on the Holy Prophet ﷺ..." There is no other litany or dhikr in which Allah and His angels together participate. Hence invoking blessings on Rasulullah ﷺ entails perfect liturgical and spiritual validity in which there is no doubt or suspicion. This stance is illustrated as follows: A person who would often hear name of Rasulullah ﷺ, but never send blessings, was severely punished: He lost his eye-sight, became dumb and finally fell in the drain of wash room and died of thirst there. (48)

Once a religious scholar wrote a script of *Mautaa Sharif* for a rich man, but he ignored to write Durood Sharif alongwith the name of Rasulullah ﷺ. Instead he went on writing just the letter (س) in that place. When he submitted the book to the rich man, he became happy, but he immediately detected blunder in the script and mischief of the scribe. Thus, instead of giving him award, he dismissed him in disgrace. Consequently this learned person became pauper and died in disgrace. (49)

Abu Zakriya Abidi says: A friend of mine told me that a man in Basra used to write Ahadith. He would intentionally skip writing Durood Sharif to economise the paper. He was struck by writer's cramp and died of its

severe pain. (50)

It is mentioned in *Shifa-ul-Isqam*: There was scribe who used to write only 'صلعم' in place of ﷺ with the name of the Holy Prophet ﷺ. His hand was cut off before his death. (51)

Another person would also write only "صلعم" with the name of the Holy Prophet ﷺ; his tongue was cut off before his death. (52)

Another person had adopted the same undersirable practice; he lost his eyes and then he would roam about in the bazar and beg of people (53)

A person used to write only "عليهم" with the name of the Holy Prophet ﷺ. A part of his body was afflicted with paralysis and ultimately he died in paralytic state of condition.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَ

أَصْحَابِكَ وَ أَهْلِ بَيْتِكَ يَا حَبِيبَ اللَّهِ

☆☆☆☆☆

Chapter 12

Selection of 116 Durood Sharif

Allah Most High and His angels recites Durood Sharif on Rasulullah ﷺ ceaselessly and the believers are commanded to participate in this litany. But Allah hasn't fixed or specified any particular method or form of Durood-o-Salaam. When the Mentor of humanity ﷺ was asked to specify the type or form of Durood-o-Salaam, he enjoined many forms in different words but did not restrict or confine his Ummah to any particular type of Durood Sharif. In other words, the Prophet gave free choice to his Ummah to recite any form of Durood Sharif they would like to offer, except Durood Ibrahimī which is recited in prayers. A considerable number of Durood-o-Salaam (Blessings and salutation) are given in different Ahadith. Then a number of Durood Sharif in different forms and *sigha* (tenses) are ascribed to the holy Companions. Duroods Sharif which are compiled by the eminent figures of Muslim Ummah are taught by the Holy Prophet ﷺ himself, either in dream or in wakefulness or these notable spiritualists compiled themselves on account of their violent love, yawning and mystical taste and presented them to the Holy Prophet ﷺ at the time of meeting with him and the Prophet blissfully accorded approval. Some Duroods Sharif were inspired and presented to the Prophet ﷺ and appreciated. Such Duroods Sharif caused them spiritual

elevation, inner enlightenment and great success. All these Duróods Sharif compiled according to Shariah, the holy Qur'an and pious Traditions sufficiently fulfil divine obligations. For instance, Commander of Muslim Ummah Hazrat Ali, Hazrat Fatimataz-Zahra, Imam Zainul-Abideen, Hazrat Ibn Abbas have compiled different forms and versions of Durood Sharif.

Imam Hasan Basri, Imam Shafai, Ghaus-e-Azam Shaikh Syed Abdul Qadir Jilani, Shaikh Shihabuddin Suhrawardi, Syed Ahmad Rafie, Shaikh Akbar Muhyiuddin Ibn Arabi, Tajul-Arifeen Abul Hasan, Imam Ghazzali, Imam Razi, Syed Murtaza Hussain Zabadi, Arif Tijani, Syed Ahmad Badvi, Imam Muhyiuddin Nawawi, Syed Abdul Ghani Nablasi, Syed Ahmad bin Idris, Syed Ibrahim Dasooti رحمه الله عليهم اجمعين and so forth have compiled Durood-o-Salaam in different forms and are present in authentic books.

Shaikh Arif Muhammad Haqqi, in the work titled *Khazinahtul Asrar*, have recorded four thousand Durood Sharif, and according to another version, twelve thousand Durood-o-Salaam of different forms and tenses (*sigha*) are on record.(1)

This chapter contains Duroods Sharif which have been transmitted through Ahadith of the Holy Prophet ﷺ, his Companions and their followers. Some are reported directly from the Holy Prophet ﷺ and other reported from him in

dreams or presented to him in dream and he accorded approval. Some are attributed to and reported by the Companions and the followers. It also includes a variety of Duroods Sharif that have been written by eminent mystics of Islam, divinely inspired Ulama (علماء ربانی) and the people of access. These are either denominated or have special captions indicative of the spiritual significance by which they are better known and used by Ummah. Since hard and fast categorization of Duroods Sharif was not feasible, in this chapter they are broadly grouped into three sections only: Section 1 includes Duroods Sharif which are given in Ahadith. Section 2 comprises such Duroods Sharif which are attributed to the Companions, notable personalities of Islam whether taught by the Holy Prophet ﷺ, inspired, or composed by themselves and are denominated in most of the cases. Section 3 records Duroods Sharif with captions denoting their specific purpose, significance, reward and the like whether inspired, or given in Ahadith, composed by the person or taught by the Prophet. But each and every Durood Sharif given in this chapter records its source of information.

Section 1

Durood-o-Salaam which are reported directly from the Holy Prophet ﷺ

(1) Durood Ibrahimi

Hazrat Kaab bin Ujah (R.A) relates in Sahih Bukhari that the Holy Prophet was asked: O the Prophet of Allah! We have learnt how to offer salutation to you, please tell us how should we send Durood (Blessings) on you? He taught us the following Durood Sharif. This Durood Sharif is called Durood Ibrahimi.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ
وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مُّبِيْنٌ. اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ
وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ
حَمِيْدٌ مُّبِيْنٌ

O Allah! Send blessings on Muhammad and the family of Muhammad as You sent blessings on Ibrahim and the family of Ibrahim. Indeed you are Praiseworthy and Glorious. O Allah! Confer your gracious favour on Muhammad and the family of Muhammad, as you did confer your gracious favour on Ibrahim and on the family of Ibrahim. Indeed you are Praiseworthy and Glorious.

This Durood Sharif in different words has been transmitted in number of narrations. Imam Bukhari Imam Muslim, Imam Malik, Imam Ibn Daud, and Imam Tirmidhi too have related. This Durood Sharif has been recorded in different words in thirty seven narrations.

Imam Yusuf Nabhani says about this Durood Sharif that Shaikh Ahmad Saavi has said: Imam Bukhari says in

some of his books that the Holy Prophet said: who recites this Durood Sharif, I will stand witness to his belief and faith in Islam, and intercede for him on the Day of Resurrection. Some Ulama say that who recites this Durood Sharif one thousand times, vision of the Holy Prophet ﷺ becomes mandatory for him. (2)

(2) Durood Sharif

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ
وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. اَللّٰهُمَّ بَارِكْ عَلٰى
مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. اَللّٰهُمَّ تَرَحَّمْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ
مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ. اَللّٰهُمَّ تَحَنَّنْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا
تَحَنَّنْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.
اَللّٰهُمَّ سَلِّمْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلٰى اِبْرَاهِيْمَ
وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

O Allah! Send your blessings on Muhammad and on the family of Muhammad as You did bless Ibrahim and his family, indeed You are most Praiseworthy and Glorious. O Allah! Bestow favour on Muhammad and the family of Muhammad, as You bestowed favour on Ibrahim and the family of Ibrahim, indeed you are most Praiseworthy and Glorious. O Allah! Be merciful to Muhammad and the family of Muhammad as You were merciful to Ibrahim and the family of Ibrahim, indeed you are Praiseworthy and Glorious. O Allah! Be compassionate to Muhammad and the household of Muhammad as You were compassionate to Ibrahim and the family of Ibrahim, indeed you are

Praiseworthy and Glorious. O Allah! Bestow peace on Muhammad and on his family as you did bestow peace on Ibrahim and his family, indeed you are Praiseworthy and Glorious. (3)

(3) Durood Sharif

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ عَلٰى
مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ وَاَرْحَمْ مُحَمَّدًا وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا
صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ فِي
الْعٰلَمِيْنَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

O Allah! Send Your Blessings on Muhammad and on his household, and confer favour and salutations on Muhammad and the descendants of Muhammad, and his family as you blessed, and favoured and showered mercy on Ibrahim and the family of Ibrahim in both the worlds. Undoubtedly, You are Praiseworthy and Glorious. (4)

(4) Durood Sharif صلوة جمعہ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِ
مُحَمَّدٍ. اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ صَلٰوةً تَكُوْنُ
لَكَ رِضٰى وَلَهُ جَزَاءٌ وَلِحَقِيْقَةٍ اَدَاءٌ وَاَعْطِهِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ
وَالْمَقَامَ الْمَحْمُوْدَ الَّذِي وَعَدْتَهُ وَاَجْزِهِ عَنَّا مَا هُوَ اَهْلُهُ وَاَجْزِهِ
اَفْضَلَ مَا جَازَيْتَ نَبِيًّا عَنْ قَوْمِهِ وَرَسُوْلًا عَنْ اُمَّتِهِ وَصَلِّ عَلٰى جَمِيْعِ
اِخْوَانِهِ مِنَ النَّبِيِّيْنَ وَالصّٰلِحِيْنَ يَا اَرْحَمَ الرَّاحِمِيْنَ.

O Allah! Shower Your blessings on Muhammad, Your bondsman, Messenger, the unlettered Prophet and on the family of Muhammad. O Allah! Shower your blessings on Muhammad and on the family of Muhammad such blessings that is pleasing to you and rewarding to him and thereby his

right is fulfilled, and grant him '*waseelah*' and exalted status, and *Maqam-i-Mahmood* as you have promised him. Reward him on our behalf, the reward he merits, and reward him better than you have rewarded any former Prophet on behalf of his people or a Prophet, on behalf of his Ummah. And bless all of his associates amongst Prophets and the righteous, O the Most Merciful.

Imam Ghazzali has mentioned this Durood Sharif in *Ihya-ul-ulum* and motivated to recite it seven times on Friday. Some righteous say whoever recites it seven times on Friday for seven consecutive Fridays intercession of the Holy Prophet ﷺ will become mandatory for him.

(5) Durood Sharif

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نِ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ
وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

O Allah! Send your blessings on Muhammad, the Prophet and on his wives, the mothers of the faithful and on his offsprings as well as members of his family as you blessed Ibrahim. Indeed, you are most Praiseworthy and Glorious.

(5)

(6) Durood Sharif

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ.

O Allah! Send Your blessings on Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim, and grant favour on Muhammad and on his

family as you sent favour on Ibrahim and his family, and be merciful to Muhammad and his family as you were merciful to Ibrahim and his family. (6)

(7) Durood Sharif

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ "مَجِيْدٌ". اَللّٰهُمَّ صَلِّ عَلَيْنَا مَعَهُمُ اَللّٰهُمَّ بَارِكْ عَلٰى
مُحَمَّدٍ وَعَلٰى اَهْلِ بَيْتِهِ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ
"مَجِيْدٌ". اَللّٰهُمَّ بَارِكْ عَلَيْنَا مَعَهُمُ صَلَوَاتُ اللّٰهِ وَصَلَوَاتُ الْمُؤْمِنِيْنَ
عَلٰى مُحَمَّدٍ وَنَبِيِّ الْاُمِّيِّ.

O Allah! Send Your blessings on Muhammad and his household as you blessed Ibrahim, indeed you are Praiseworthy and Glorious. O Allah! Bless us too with them. O Allah! Confer favour on Muhammad and his household as you did confer your favour on Ibrahim, indeed you are Praiseworthy and Glorious. O Allah! Grace us with your favour alongwith them. The blessings of Allah and the blessings of Muslims be on Muhammad, the unlettered Prophet. (7)

(8) Salutation and Greeting

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوٰتُ وَالطَّيِّبٰتُ السَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ.
اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All verbal praises are for Allah and all physical and monetary devotions (are for Allah). Peace be on you, O Prophet and the mercy of Allah and His favours. Peace be upon us and all the righteous servants of Allah. I bear witness that there is no deity worthy of worship besides Allah, and I bear witness that Muhammad is His bondsman

and His Messenger. (8)

(9) Salutation and Greeting

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All verbal praises, all monetary devotions all physical worship are for Allah. Peace be upon you O Prophet and the mercy of Allah and His grace. Peace be upon us and all the righteous servants of Allah. I bear witness that there is no deity worthy of worship except Allah. And I bear witness that Muhammad is His bondsman and His Messenger. (9)

(10) Salutation and Greeting

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ سَلَامٌ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All verbally blessed praises, all physical worships, all monetary devotions are for Allah. Salutation be upon you, O Prophet and the mercy and favour of Allah. Peace be upon us and all the righteous servants of Allah. I bear witness that Muhammad is His bondsman as His Prophet. (10)

(11) Salutation and Greeting

التَّحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

All verbal praises are for Allah, all monetary devotions, all physical worships are for Allah. Salutation and greeting be upon you, O Prophet, and the mercy of Allah and His gracious favour. Peace be upon us and all the righteous servants of Allah. I bear witness that there is no deity worthy of worship besides Allah. He is alone, has no partner, and I bear witness that Muhammad is His bondsman and His Messenger. (11)

(12) Salutation and Greeting

التَّحِيَّاتُ الزَّائِكِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All purest verbal praises are for Allah, all monetary devotions and physical worships are for Allah. Salutations and greetings be upon you, O Prophet, and the mercy of Allah and His gracious favour. Peace be upon us and all the righteous bondsmen of Allah. I bear witness that there is no deity worthy of adoration besides Allah, and I stand witness that Muhammad is His bondsman and His Messenger. (12)

(13) Salutation and Greeting

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّائِكِيَّاتُ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَخَدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ السَّلَامُ عَلَيْكَ
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ.

All verbal praises, all monetary devotions, all physical worships and all piety are for Allah. I stand witness that there is no deity worthy of worship except Allah (Most High), He is alone and has no partner and that Muhammad

is His bondsman and His Prophet. Salutation be upon you, O Prophet, and mercy of Allah and His gracious favour. Peace be upon us and on all the righteous bondsman of Allah. (13)

(14) Salutation and Greeting

التَّحِيَّاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

All verbal praises, all physical worships are for Allah. Salutation and greeting be upon you O Prophet, and the mercy of Allah and His gracious favour. Peace be upon us and all the righteous servants of Allah. (14)

(15) Durood Sharif

Abu Musa Madini reports from Hazrat ibn Abbas that the Holy Prophet said: whosoever recites the following Durood Sharif ten *times* on Friday night, Allah Most High will credit him with one hundred thousand good deeds, wipe out his one hundred thousand sins and elevate him higher to one hundred thousand degrees. And on the Day of Resurrection, he will be at the same place as Hazrat Ibrahim would be in his dome.

اللَّهُمَّ يَا دَائِمَ الْفَضْلِ عَلَى الْبَرِيَّةِ ۝ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ ۝
يَا صَاحِبَ الْمَوَاهِبِ السُّنِّيَةِ صَلِّ عَلَى مُحَمَّدٍ خَيْرِ الْوَرَايِ سَجِيَّةٍ ۝
وَاعْفِرْ لَنَا يَا ذَا الْعُلَافِي هَذِهِ الْعَشِيَّةِ ۝

O You who are eternally bountiful to the creation! O You Who stretches out hands of conferments! O Exalted Owner of beneficence! Shower blessings on Muhammad who is the best of the creation in disposition. And forgive us, O Owner of Majesty and Glory, this very evening. (15)

(16) Durood Sharif

Allama Sakhawi says in *Qaule-Badee* while citing the attributes confirmed by the Holy Prophet ﷺ that Dailmi has reported in *Firdaus* from Hazrat ibn Abbas that the Holy Prophet ﷺ taught this prayer (as follows). Allama Sakhawi also says that this is a weak Tradition. But this factor does not prevent using it if the intention is to encourage good deeds. Allama Abul Fatu Muqaddisi narrates in *Kitab-ul-addiyat-ul-mustajabat*: Hazrat ibn Abbas (R.A) says that the Holy Prophet ﷺ has said that whenever an afflicted person appeals Allah by this prayer, Allah Most High eliminates his distress. This is why Allama Suyuti has mentioned this prayer in his '*Azkaar*' under prayers at the time of distress.

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ يَا اَللهُ يَا رَحْمٰنُ يَا رَحِيْمُ، يَا جَارَ الْمُسْتَجِيْرِيْنَ، يَا
اَمَانَ الْخَائِفِيْنَ، يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ، يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ، يَا ذُخْرَ
مَنْ لَا ذُخْرَ لَهُ، يَا حِرْزَ الضُّعَفَاءِ، يَا كَنْزَ الْفُقَرَاءِ، يَا عَظِيْمَ الرَّجَاءِ،
يَا مُنْقِذَ الْهَلٰكِيْ، يَا مُنْجِيَ الْغُرَقٰى، يَا مُحْسِنُ يَا مُجَمِّلُ، يَا مُنْعِمُ يَا
مُنْصِلُ، يَا عَزِيْزُ يَا جَبَّارُ، يَا مُنِيْرُ اَنْتَ الَّذِىْ سَجَدَ لَكَ سَوَادُ اللَّيْلِ
وَضَوْءُ النَّهَارِ وَشُعَاعُ الشَّمْسِ وَخَفِيْفُ الشَّجَرِ وَدَوِىُّ الْمَاءِ وَنُوْرُ
الْقَمَرِ، يَا اَللهُ اَنْتَ اَللهُ لَا شَرِيْكَ لَكَ، اَسْأَلُكَ اَنْ تُصَلِّىَ عَلٰى
مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَعَلٰى اٰلِ مُحَمَّدٍ.

O Allah! I implore You, O Allah! O Rehman! O Rahim! O Protector of those seeking protection! O Giver of shelter to the ones who are scared! O Supporter of him who has none to support him! O Giver of rest to him who has nothing to lean upon! O Trustee for him who has no treasure to draw upon! O Giver of security to those who are

weak! O Treasure of the poor! You, in whom all hopes are placed! O Deliverer of those who are on a perishing-point! O Rescuer of those who drown! O Benefactor! O Beautifier! O Rewarder! O Benevolent! O Munificent! O Honourable! O Mighty! O Provider of Light! You are The One to Whom bows the darkness of night, and the light of day, and the rays of the sun, and the rustle (of the leaves) of the trees, and the ripple of the water, and the glitter of the moon. O Allah! You are Allah! None is Your partner! I implore You that You Shower Your blessings on Muhammad, Your slave and Your Messenger, and on the family of Muhammad. (16)

(17) Durood Sharif

There is Hadith in Bukhari Sharif that my intercession is assured to him who recites the following Durood after hearing the call for prayer (Azaan)

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلٰوةُ الْقَائِمَةُ اَتِ مُحَمَّدٍ
الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَاَبْعَثْهُ مَقَاماً مَّحْمُوْدًا الَّذِي وَعَدْتَهُ

O! Allah of this perfect call and the Salaat (prayer) which will be duly arranged, grant Muhammad the *Waseela* and honourable position and elevate him to Maqaam-e-Mahmood (Praiseworthy station) as promised him. (17)

(18) Durood Sharif

Allama Sakhawi has quoted the narrations of both Abdullah bin Masood and Ali bin Abi Talib that the Holy Prophet ﷺ said: whosoever desires that the reward of his Durood Sharif on him and his family is weighed in big scale should recite in the following words (The mention of 'big scale' denotes heavy reward, as big measures are used for

heavy things,, Ulama say):

اَللّٰهُمَّ اجْعَلْ صَلَوتِكَ وَبَرَكَاتِكَ عَلٰى مُحَمَّدٍ نِ النَّبِيِّ وَاَزْوَاجِهِ
اُمَّهَاتِ الْمُؤْمِنِيْنَ وَذُرِّيَّتِهِ وَاَهْلَ بَيْتِهِ كَمَا صَلَّيْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مُّجِيْدٌ ۝

O Allah! Send Your blessings and your favour on Muhammad, the Prophet, his wives (who are the mothers of Muslim Ummah), his descendants and his family as You blessed the family of Ibrahim. Indeed, You are the most Praiseworthy and Glorious. (18)

(19) Durood Sharif (Friday)

Mulla Ali Qari, Tibrani, Da're Qutni and Allama Sakhawi categorised Hadith as hassan in favour of importance of the following Durood Sharif:

He who recites the following Durood eighty times on Friday after *Asr* prayer (Afternoon prayer) before leaving the place, his sins committed in eighty years will be pardoned and eighty years' worship will be credited to his name.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ نِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِهِ وَسَلِّمْ
تَسْلِيْمًا ۝

O Allah! Send your blessings on our lord Muhammad, the unlettered Prophet and on his descendants and salute him with worthy salutations. (19)

(20) Durood Sharif

Imam Abdul Wahab Sharini says that a Hadith is recorded in *Firdaus* of Dailmi by Hazrat Abdullah bin Masood that the Prophet instructed his Companions as such: When you recite Durood, do so in the best mode of expression as it is presented to me. The Companions

submitted, O The Messenger of Allah! Advise us in this regard. The Prophet then gave them the following words to recite.

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ
الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ
إِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ، اللَّهُمَّ ابْعَثْهُ مَقَامًا
مُحْمُودًا يُغْبِطُهُ فِيهِ الْأَوَّلُونَ وَالْآخِرُونَ.

O Allah! Direct Your blessings and Your mercy, and your favours to the chief of Messengers, and chief of righteous and the final of the Prophets, Muhammad who is your bondsman and Your Prophet, the leader of the best, and the guide to the best folk, and the Messenger of mercy. O Allah! Elevate him to the rank of Praiseworthy Station - that the first (preceding) and the last (succeeding) all people covet (enviously). (20)

(21) Durood Sharif

Allama Sakhawi writes in *Qaule-Badee* that this Durood Sharif is also reported by Ahmad bin Manee in his *Masnad*, Imam Baghvi in his '*Favaid*' and Numairi and others have reported from Hazrat Abdullah bin Amr, and Ibn abi Asim from Hazrat Abdullah bin Masood all these lines of transmission are *marfoo*. Ibn abi Asim has added the following words to his version.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَابْلُغْهُ الْوَسِيلَةَ وَالْدَّرَجَةَ الرَّفِيعَةَ مِنَ
الْجَنَّةِ، اللَّهُمَّ اجْعَلْ فِي الْمُصْطَفَيْنِ مُحَبَّتَهُ وَفِي الْمُقَرَّبَيْنِ مَوَدَّتَهُ
وَفِي الْأَعْلَيْنِ ذِكْرَهُ، وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مُجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى

اَلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَاٰلِ اِبْرٰهِيْمَ، اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ.

O Allah! Bless Muhammad. Confer him mediation (*waseelah*) of Paradise and its exalted rank. O Allah! Inculcate love for him in the hearts of the elect (chosen people), and friendship in the hearts of the nearest (to you), and his remembrance in (in the heart) those who are higher-up (i.e. Angels of higher assembly). And salutations, and mercy and gracious favours of Allah be on him. O Allah! Shower your blessings on Muhammad and on the family of Muhammad as you did shower on Ibrahim and the family of Ibrahim. Indeed you are Praiseworthy and Glorious. O Allah! Confer Your favour on Muhammad and on the family of Muhammad, as you did confer them on Ibrahim and the family of Ibrahim. Indeed, You are Praiseworthy and Glorious. (21)

(22) Durood Sharif (Forgiveness).

Ibn Abbas (R.A) has narrated that the Holy Prophet said: the person who sneezes and says:

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ مَا كَانَ مِنْ حَالٍ وَصَلَّى اللّٰهُ عَلَيْهِ
سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰهْلِ بَيْتِهِ.

(All praise be to Allah, in all the matters, whatever the matter would be and may Allah shower His blessings on our lord Muhammad and on his family) then Allah Almighty, Glorious will create a bird from his left nostril who will be bigger than a fly and smaller than a spider, and he will be fluttering his wings around the Supreme Throne (عرش معلی) and will be saying "O Allah! Pardon the person who has recited this." (22)

Section 2

Durood Sharif Attributed to Different Personalities (Denominated)

(1) Durood Musa درود حضرت موسیٰ علیہ السلام

This Durood Sharif is attributed to Hazrat Musa (A.S) who is the interlocutor (کَلِيمُ اللَّهِ) of Allah Most High.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ الْأَنْبِيَاءِ وَمَعْدِنِ الْأَسْرَارِ وَمَنْبَعِ
الْأَنْوَارِ وَجَمَالِ الْكَوْنَيْنِ وَشَرَفِ الدَّارَيْنِ وَسَيِّدِ الثَّقَلَيْنِ
الْمَخْصُوصِ بِقَابِ قَوْسَيْنِ ۝

O Allah! Shower blessings on our lord Muhammad who is the Seal of Prophets, mine of arcane secrets of divinity, source and fountainhead of divine Light, beauty of the universe, honour of both the worlds, chief of the jinns and mankind, profound sign of Two-bows length or less.'
(23)

Hazrat Shaikh Abdullah al-Harooshi has written in his work entitled: كنوز الاسرار that when Hazrat Musa عليه السلام saw the sublimity and amplitude of the Muslim Ummah, he supplicated in divine court to make him too a member of the Ummah of the Holy Prophet ﷺ. Allah Most High accepting his prayer revealed to Musa عليه السلام to offer Durood Sharif to His beloved friend. Thus he recited Durood Sharif as given above.

(2) Durood Ali Murtada درود حضرت علی مرتضیٰ رضی اللہ تعالیٰ عنہ

Hazrat Shaikh Qazi Ayaz in شفاء شریف, Hazrat Shaikh Muhammad bin Suleyman Jazuli in *Dalail-ul-Khairat* (دلائل الخیرات) and Imam Qastalani in *Mowahib Ladunia* (مواهب لدنیہ) have mentioned this Durood Sharif. Imam Qastalani with

reference to Shaikh Salamat al-Kindi, has narrated, that Hazrat Ali (May God ennoble his countenance) would advise the people to recite this Durood. And according to another version, Hazrat Ali used to explain the spiritual influence of this Durood to the people. The interpreters of *Dalail-il-Khairat* have said that in *Shifa* Shaikh Salamat al-Kindi with reference to Hazrat Ali, and Imam Tabrani in "مصنف", and Imam Ibn Abi Sheeka in "اوسط", and Hazrat Saeed bin Mansoor with reference to Hazrat Ali have narrated in respect of this Durood Sharif. (24)

اَللّٰهُمَّ ذَا جِى الْمَدْحُوَاتِ وَبَارِئِ الْمَسْمُوكَاتِ اجْعَلْ شَرَائِفَ
صَلَوَاتِكَ وَنَوَامِى بَرَكَاتِكَ وَرَافَةَ تَحَنُّنِكَ عَلَى سَيِّدِنَا مُحَمَّدٍ
عَبْدِكَ وَرَسُولِكَ الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ وَالْمُغْلِبِ
الْحَقُّ بِالْحَقِّ وَالْدَّامِغِ لِحَيَّثَاتِ الْاَبَاطِلِ كَمَا حُمِلَ فَاضْطَلَعَ
بِأَمْرِكَ بِطَاعَتِكَ مُسْتَوْفِزًا فِى مَرْضَاتِكَ وَاعِيًا لَوَحْيِكَ حَافِظًا
لِعَهْدِكَ مَاضِيًا عَلَى نَفَازِ أَمْرِكَ حَتَّى أَوْزَى قَبْسًا لِقَابِسِ آلَاءِ اللَّهِ
تَصِلُ بِأَهْلِهِ أَسْبَابُهُ بِه هُدَيْتِ الْقُلُوبُ بَعْدَ خَوْضَاتِ الْفِتَنِ وَالْإِثْمِ
وَأَبْهَجَ مُوضِحَاتِ الْآ غَلَامِ وَنَائِرَاتِ الْأَحْكَامِ وَ مُنِيرَاتِ الْإِسْلَامِ
فَهُوَ أَمِينُكَ الْمَأْمُونُ وَخَازِنُ عِلْمِكَ الْمُخَزُونُ وَشَهِيدُكَ يَوْمَ
الْيَدَيْنِ وَبَعِيثُكَ نِعْمَةً وَرَسُولُكَ بِالْحَقِّ رَحْمَةً اَللّٰهُمَّ اَفْسَحْ لَهُ فِى
عَذْبِكَ وَاجْزِهِ مُضَاعَفَاتِ الْخَيْرِ مِنْ فَضْلِكَ مُهَنِّثَاتِ لَهُ غَيْرِ
مُكَدِّرَاتِ مِنْ فَوْزِ ثَوَابِكَ الْمَحْلُولِ وَجَزِيلِ عَطَائِكَ الْمَغْلُولِ
اَللّٰهُمَّ اَعْلِ عَلَى بِنَاءِ النَّاسِ بِنَاءَهُ وَآكِرِمْ مَثْوَاهُ لَدَيْكَ وَنَزَلَهُ وَآتِمِّمْ
لَهُ نُورَهُ وَاجْزِهِ مِنْ ابْتِعَالِكَ لَهُ مَقْبُولِ الشَّهَادَةِ وَ مَرْضَى الْمَقَالَةِ
ذَامُنْطِقِ عَدْلِ وَخُطَةِ فَضْلِ وَبُرْهَانِ عَظِيمِ.

○ Allah! Spreader of the earth and Raiser of the

canopy! Rectifier of hearts to their innate nature-the miserable hearts and the happy hearts! Shower the best of Your blessings and Your ever-increasing favours, and the utmost of your compassion on Muhammad, Your slave and Your Messenger.

He is the Seal upon all former (Messengers and Prophets), the opener of all that is closed, the announcer of Truth with the true words, the smasher of the brains of the armies of falsehood; the responsibility was assigned to him, so he arose at your command in Your obedience. Fully prepared to Your pleasure, his feet not retreating and his resolve not wavering.

Memoriser of Your revelation, the upholder of Your pledge, he put all effort to execute Your command - he did all this until he brightened the light for the seeker of Light.

The favours of Allah deliver its contenders to their means; (thus) through him hearts were guided after the flood of corruption and evil. He made clear the course of the signs, the lights of Islam, and the bright commands. He is the custodian worthy of Your trust, the treasure of Your secret and hidden knowledge, and Your appointed witness on the Day of Resurrection. He is the one sent by You as favour and blessing. Your true Messenger sent as a mercy.

O Allah! Make his abode in Your Paradise wide and spacious, and grant him a goodly reward, manifold with Your benevolence, pleasing to him, not displeasing. Grant him success in virtue in accordance with his status, and apportion to him Your high grants repeatedly.

O Allah! Elevate his house over the houses of all the house builders, and ennoble his place with You and his

arrival. And complete his light, and reward him since the time of Your sending him as one whose witness is accepted. His sayings were pleasing. He was the one with a speech that was just, an eloquence that was decisive, and an argument and proof that was great. (25)

(3) Durood Sharif Ali (R.A) درود حضرت علی مرتضیٰ

It is written in *Shifa* that when Hazrat Ali (May God ennoble his countenance) recited this verse of holy Qur'an: 'إِنَّ اللَّهَ وَمَلَائِكَتَهُ', he would comply to the command of Allah Most High in the following words. The religious leaders of the Prophet's family were regular reciters of this Durood Sharif. They described the spiritual benefits of this Durood and its reward and recompense in the Hereafter as beyond limits and immeasurable.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

لَيْلِكَ اللَّهُمَّ وَسَعْدَيْكَ صَلَوَاتُ الْبَرِّ الرَّحِيمِ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ
وَالنَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، وَمَا سَبَّحَ لَكَ شَيْءٌ
"يَا رَبَّ الْعَالَمِينَ، عَلَى مُحَمَّدٍ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ، وَسَيِّدِ
الْمُرْسَلِينَ، وَإِمَامِ الْمُتَّقِينَ، وَرَسُولِ رَبِّ الْعَالَمِينَ، الشَّاهِدِ الْبَشِيرِ،
الدَّاعِي إِلَيْكَ بِإِذْنِكَ السِّرَاجِ الْمُنِيرِ، وَعَلَيْهِ السَّلَامُ. (26)

Verily Allah and His angels shower blessings on the Prophet, O you who believe! Send blessings on him and salute him with worthy salutation.

Here I am, My Allah, at Your service, again and again! The blessings of Allah, the Beneficent, the Merciful, and of the angels who are near, the Prophets, the truthful people, the witnesses and the righteous people, and of all those

things that sing Your praise, O Lord of the Universe, be on Muhammad bin Abdullah, who is the Seal of the Prophets, the chief of the Messengers, the leader of those who fear You, and the Messenger of the Lord of the Worlds. He is the witness, the warner, the inviter to You with Your permission, the illuminating light. And on him be peace.

(27)

(4) Durood Sharif Ali (R.A) درود حضرت علی مرتضیٰ

Hazrat Ali (May God ennoble his countenance) in *Riyaz-ul-Mazkureen* has said that a person who recites the following Durood Sharif thrice daily and one hundred times on Friday, indeed he has sent Durood-o-Salaam equal to the amount of Durood offered by the entire creation. On the Day of Resurrection, the reciter will be raised among the favourites of the Prophet. He will hold him by his hand and lead him to Paradise.

صَلَوَاتُ اللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجَمِيعِ خَلْقِهِ عَلَى مُحَمَّدٍ
وَأَلِهِ أَجْمَعِينَ، وَعَلَيْهِ وَعَلَيْهِمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

The blessings of Allah and His angels and His Prophets and His Messengers and all His creation be on Muhammad and all of his descendants. And on him and on them salutation and mercy of Allah and His gracious favours. (28)

(5) Durood Sharif Ali (R.A) درود حضرت علی مرتضیٰ

Hazrat Ali (May God ennoble his countenance) says that if anyone wants that he should get the maximum reward and recompense for reciting one Durood Sharif alone, then he must recite the following Durood.

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ وَآلِهِ وَأَزْوَاجِهِ
أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مُّجِيدٌ ط

O Allah! Send blessings and bounty on our (lord) Prophet and on his wives who are the mothers of the faithful and on his descendants and on the members of his household in the manner as You conferred blessings on Prophet Ibrahim. Verily You are the Praiseworthy and Glorious.

(6) Durood Hazrat Fatimah درود حضرت فاطمة الزهراء

This Durood Sharif is attributed to Hazrat Fatimah (R.A), the veracious, the daughter of Rasulullah ﷺ

اللَّهُمَّ صَلِّ عَلَى مَنْ رُوحُهُ مَحْرَابُ الْأَرْوَاحِ وَالْمَلَكُوتِ وَالْكُونِ ۝
اللَّهُمَّ صَلِّ عَلَى مَنْ هُوَ إِمَامُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ ۝ اللَّهُمَّ صَلِّ عَلَى
مَنْ هُوَ إِمَامُ أَهْلِ الْجَنَّةِ عِبَادِ اللَّهِ الْمُؤْمِنِينَ ۝

O Allah! Send blessings on our lord Muhammad who is the spirit of Allah, pivot of all the spirits, angels and the universe. O Allah! Shower blessings on Muhammad who is Imam (leader) of all the Prophets and Messengers. O Allah! Shower blessings on Muhammad who is the leader of the people of Paradise and the believer-servants of Allah. (29)

(7) Durood Imam Zainul-Abideen امام زين العابدين

Hazrat Imam Zainul Abideen (R.A) has said that when he recited a Durood Sharif, he would use the following words, while others listened to him.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ فِي الْأَوَّلِينَ، وَصَلِّ عَلَى مُحَمَّدٍ فِي
الْآخِرِينَ، وَصَلِّ عَلَى مُحَمَّدٍ إِلَى يَوْمِ الدِّينِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
شَابًا فَتِيًّا، وَصَلِّ عَلَى مُحَمَّدٍ كَهْلًا مُرَضِيًّا، وَصَلِّ عَلَى مُحَمَّدٍ
رَسُولًا نَبِيًّا، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ حَتَّى تَرْضَى، وَصَلِّ عَلَى مُحَمَّدٍ

م بَعْدَ الرِّضَى، وَصَلِّ عَلَى مُحَمَّدٍ أَبَدًا أَبَدًا. اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 كَمَا أَمَرْتَ بِالصَّلَاةِ عَلَيْهِ، وَصَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ أَنْ يُصَلَّى
 عَلَيْهِ، وَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَرَدْتَ أَنْ يُصَلَّى عَلَيْهِ. اَللّٰهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ عَدَدَ خَلْقِكَ، وَصَلِّ عَلَى مُحَمَّدٍ رِضَى نَفْسِكَ،
 وَصَلِّ عَلَى مُحَمَّدٍ زِينَةَ عَرْشِكَ، وَصَلِّ عَلَى مُحَمَّدٍ مِدَادَ
 كَلِمَاتِكَ الَّتِي لَا تَنْفَدُ. اَللّٰهُمَّ وَأَعْطِ مُحَمَّدَ بْنَ الْوَسِيْلَةِ وَالْفَضْلَ وَالْفَضِيْلَةَ
 وَالْأَفْضِيْلَةَ وَالْأَفْضَالَ وَالْأَفْضَالَ وَالْأَفْضَالَ وَالْأَفْضَالَ وَالْأَفْضَالَ
 وَأَبْلِغْهُ مَا مَوْلَاهُ فِي أَهْلِ بَيْتِهِ وَأُمَّتِهِ. اَللّٰهُمَّ اجْعَلْ صَلَوَاتِكَ
 وَبَرَكَاتِكَ وَرَأْفَتِكَ وَرَحْمَتَكَ عَلَى مُحَمَّدٍ حَبِيْبِكَ وَصَفِيْكَ
 وَعَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ. اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ بِأَفْضَلِ
 مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ، وَبَارِكْ عَلَى مُحَمَّدٍ مِثْلَ ذَلِكَ،
 وَارْحَمْ مُحَمَّدًا مِثْلَ ذَلِكَ، اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ فِي اللَّيْلِ إِذَا
 يَغْشَى، وَصَلِّ عَلَى مُحَمَّدٍ فِي النَّهَارِ إِذَا تَجَلَّى، وَصَلِّ عَلَى مُحَمَّدٍ
 فِي الْآخِرَةِ وَالْأُولَى، اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ فِي الصَّلَاةِ التَّامَّةِ،
 وَسَلِّمْ عَلَى مُحَمَّدٍ فِي السَّلَامِ التَّامِّ، اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ إِمَامِ
 الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ، اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 أَبَدًا أَبَدَيْنَ وَدَهْرًا دَاهِرَيْنَ، اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ فِي النَّبِيِّ الْأَمِيِّ
 الْعَرَبِيِّ الْقُرَشِيِّ الْهَاشِمِيِّ الْأَبْطَحِيِّ التَّهَامِيِّ الْمَكِّيِّ صَاحِبِ التَّاجِ
 وَالْهَرَاوَةِ وَالْجِهَادِ وَالْمَغْنَمِ، صَاحِبِ الْخَيْرِ وَالْمَعْرِ، صَاحِبِ
 السَّرَايَا وَالْعَطَايَا وَالْآيَاتِ الْمُعْجَزَاتِ، وَالْعَلَامَاتِ الْبَاهِرَاتِ،
 وَالْمَقَامِ الْمَشْهُودِ، وَالْحَوْضِ الْمُرْوُودِ، وَالشَّفَاعَةِ وَالشُّجُودِ،
 لِلرَّبِّ الْمَحْمُودِ، اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ مِ بَعْدَ مَنْ صَلَّى عَلَيْهِ،
 وَعَدَدِ مَنْ لَمْ يُصَلِّ عَلَيْهِ.

O Allah! Bless Muhammad among the first. And bless Muhammad among the last. And bless Muhammad until the Day of Judgement. O Allah! Bless Muhammad (while he was) a young man. And bless Muhammad (while he was) middle-aged of pleasing disposition. And bless Muhammad, a Messenger, a Prophet. O Allah! Bless Muhammad until You are pleased. And bless Muhammad even after You are pleased. And bless Muhammad on and on (perpetually). O Allah! Bless Muhammad exactly with the Salat You have commanded. And Bless Muhammad just as it pleases You that Salat be sent to him. And Bless Muhammad as You desire that Salat be sent to him. O Allah! Bless Muhammad equal to the number of Your creation. And bless Muhammad as pleases Yourself. And Bless Muhammad equal to the weight of Your Throne. And bless Muhammad according to the ink (used) in Your words that will never perish. O Allah! And grant Muhammad the '*waseelah*', and favour, and excellence, and the high status. O Allah! Make his evidence prominent, and his arguments strong, and grant him his desires concerning his family and his people. O Allah! Shower Your blessings, Your favours, Your compassion, and Your mercy on Muhammad, who is Your beloved and Your chosen one, and on the people of his house who are the good and the pure, O Allah! Bless Muhammad with a blessing that is superior to (the blessing with which) You have blessed any one of Your creation. And favour Muhammad in like manner. And show mercy to Muhammad in like manner. O Allah! Bless Muhammad during the night when it is covered up. And bless Muhammad during the day when it is bright. And bless

Muhammad in the Hereafter and in this world. O Allah! Bless Muhammad, a complete blessing. And shower peace on Muhammad, a complete peace. O Allah! Bless Muhammad, the chief of the good, the leader of the good and the Messenger of mercy. O Allah! Bless Muhammad ever and ever and in all ages. O Allah! Bless Muhammad, the 'unlettered' Prophet, the Arab, the Quraish, the Hashmite, 'al-Abtahiyy' (the one who prostrates), 'at-Tihamiy' (the Meccan), 'al-Makkee' (the Meccan), owner of the throne, the staff, the 'jihad' and war spoils, owner of the good and the provisions, companion of the night journey and munificence, and the miraculous signs, and the shining portents, and the memorable place, and the running spring, and the intercession, and the prostration-for the Praised Lord. O Allah! Bless Muhammad as much as there are those who have sent Salat to him, and equal to those who have not sent Salat to him. (30)

(8) Durood Hazrat Ibn Abbas حضرت ابن عباس

It is narrated by Hazrat Ibn Abbas (R.A), that he would recite Durood on the Holy Prophet in these words:

اللَّهُمَّ تَقَبَّلْ شَفَاعَةَ مُحَمَّدٍ الْكُبْرَى وَارْفَعْ دَرَجَتَهُ الْعُلْيَا وَاعْطِهِ سُوْلَهُ
فِي الْآخِرَةِ وَالْأُولَى كَمَا آتَيْتَ إِبْرَاهِيمَ وَمُوسَى

O Allah! Accept major intercession of Rasulallah ﷺ, and elevate him to highest degree, and grant him his request in respect of the Hereafter and this world as You did grant Ibrahim and Musa. (31)

(9) Durood Khwaja Hasan Basri خواجہ حسن بصری

Hazrat Khwaja Hasan Basri used to invoke blessings and Salutation on Rasulallah ﷺ in the following words,

says Numairi:

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ عَلَى مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مُجِيدٌ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَةُ اللَّهِ وَرِضْوَانُهُ. اللَّهُمَّ اجْعَلْ مُحَمَّدًا مِّنْ أَكْرَمِ
عِبَادِكَ عَلَيْكَ، وَمِنْ أَرْفَعِهِمْ عِنْدَكَ دَرَجَةً، وَأَعْظَمِهِمْ خَطَرًا،
وَأَمْكَنِهِمْ عِنْدَكَ شَفَاعَةً، اللَّهُمَّ اتَّبِعْهُ مِنْ أُمَّتِهِ وَذُرِّيَّتِهِ مَا تَقْرُبُهُ عَيْنُهُ،
وَاجْزِهِ عَنَّا خَيْرَ مَا جَزَيْتَ نَبِيًّا عَنْ أُمَّتِهِ، وَاجْزِ الْأَنْبِيَاءَ كُلَّهُمْ خَيْرًا
وَسَلَامًا عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

O Allah! Direct Your blessings and your favour on Muhammad as they were on Ibrahim indeed, You are Praiseworthy and Glorious. Salutations and greetings be on you, O Prophet and the mercy of Allah, and His favour, and His forgiveness and His pleasure. O Allah! Cause Muhammad to be among those of Your bondsmen who are most honorable with You. And among those who are highly elevated near You. And the greatest of them in importance, and an interceder with You, most vigorous of them all. O Allah! Increase followers of his Ummah and his offsprings so many that his eyes are cooled. And reward him on our behalf the best of that a Prophet is ever rewarded on behalf of his people. And reward all the Prophets with the best recompense. Salutations be on the Messengers, and praise be to Allah, the Lord of the Universe. (32)

(10) Durood Ibrahim Adham حضرت ابراهيم ادهم

Hafiz ibn Nacem has written in '*Halyah*' that Hazrat Ibrahim bin Adham used to recite the following Durood Sharif every Friday morning. It was a part of his supplicatory prayer.

وَصَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ كَثِيرًا خَاتَمَ كَلَامِي
وَمِفْتَاحَهُ، وَعَلَى أَنْبِيَائِهِ وَرُسُلِهِ أَجْمَعِينَ آمِينَ رَبِّ الْعَالَمِينَ. اللَّهُمَّ
أَوْرِدْنَا حَوْضَهُ وَاسْقِنَا بِكَاسِهِ مَشْرَبًا رَوِيًّا سَائِغًا هَنِئًا لَا نَظْمًا بَعْدَهُ
أَبَدًا، وَاحْشُرْنَا فِي زُمْرَتِهِ غَيْرَ خَزَايَا وَلَا نَاكِثِينَ وَلَا مُرْتَابِينَ وَلَا
مَقْبُوحِينَ وَلَا مَغْضُوبًا عَلَيْنَا وَلَا ضَالِّينَ.

And may blessings of Allah Most High be on Muhammad and on his family and abundant salutations. This is the end of my saying and the opening of it. And on His Prophets and His Messengers all of them. Accept my prayer, O the Lord of universe. O Allah! Take us to his spring (*Kauthar*) and let us drink of his cup-a drink that is satisfying to us, pleasing and tasty, such that after drinking it we may never feel thirst. And gather us in his group without our being disgraced, not among those who break the compact, not of those who are in doubt, not of those remembered as evil, not of those angered upon, and not of those who are misled. (33)

(11) حضرت معروف کرخیؒ Durood Maroof Karkhi

It is reported by Ibn Bashkwal and Numairi with reference to Abdul Hasan Karkhi that Hazrat Shaikh Maroof Karkhi used to offer blessings to Rasulullah ﷺ in the following words:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ مِلْءَ الدُّنْيَا وَمِلْءَ الْآخِرَةِ، وَبَارِكْ عَلَى
مُحَمَّدٍ مِلْءَ الدُّنْيَا وَمِلْءَ الْآخِرَةِ، وَارْحَمْ مُحَمَّدًا مِلْءَ الدُّنْيَا وَ
الْآخِرَةِ، وَسَلِّمْ عَلَى مُحَمَّدٍ مِلْءَ الدُّنْيَا وَالْآخِرَةِ،

O Allah! Shower Blessings on Muhammad which may fill this world and fill the Hereafter, and confer favour on Muhammad which may fill this world and fill the Hereafter,

and descend mercy on Muhammad which may fill this world and fill the Hereafter, and send peace on Muhammad which may fill this world and the Hereafter. (34)

(12) Durood Shafii درود امام شافعی

This Durood Sharif is attributed to Hazrat Imam Shafii, because he used to recite it continuously by virtue of which he got happy tiding of Paradise in this world.

Allama Sakhawi narrates that Abdullah Bin Abdul Hakam saw Imam Shafii in dream after his death and inquired of his life in *barzakh*. Imam Shafii informed him, on account of reciting this Durood Sharif ceaselessly, God Almighty and Glorious, after forgiving his sins bestowed him the most exalted position of higher rank in Paradise. This Durood Sharif is highly significant as it carries tremendous prosperity, good health and happiness of both the worlds.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَكُلَّمَا غَفَلَ عَنْ
ذِكْرِهِ الْغَافِلُونَ.

O Allah! Shower blessings on Muhammad and his children whenever he is remembered by those who remember him, and shower blessings on Muhammad and his household whenever he is not remembered by the negligents and grant him peace constantly in abundance.

(13) Durood Shafiya صلوٰۃ شافعیہ

About this Durood Shaikh Abu al-Abbas ibn Mandeel has mentioned in *تحف المقاصد* that someone saw Imam Shafii in dream and asked him "how did Allah Most High treat you?" He said "Allah Most Gracious forgave me." He was asked again "on what ground He forgave you?" Imam Shafii said

“By virtue of these five words which I would recite on the Holy Prophet ﷺ in my life time.” He was again asked “what are those words?” Imam Shafii mentioned the following words of Durood. (35)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بِعَدَدٍ مَنْ صَلَّيَ عَلَيْهِ وَ صَلِّ عَلَى مُحَمَّدٍ
بِعَدَدٍ مَنْ لَمْ يُصَلِّ عَلَيْهِ وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتُ بِالصَّلَاةِ عَلَيْهِ
وَ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ أَنْ يُصَلَّى عَلَيْهِ وَ صَلِّ عَلَى مُحَمَّدٍ
كَمَا تَنْبَغِي الصَّلَاةُ عَلَيْهِ ۝

O Allah! Send blessings on Muhammad the number of times one sends blessings on him. And send blessings on Muhammad the number of times one omits to send blessings. And send blessings on Muhammad in the manner You had bidden that blessings be sent on him. And send blessings in the manner he likes the blessings be sent on him. And send blessings on Muhammad with a salawat that is in accord with his majesty and glory. (36)

(14) Durood Imam Razi امام فخر الدین رازی

This Durood Sharif is attributed to Hazrat Shaikh Imam Fakhruddin Razi. After reciting this Durood Sharif, one should recite *Surat Fatihah* (سورة فاتحة) and in order to pay homage and conveying reward of virtues, present them in court of the Holy Prophet, ﷺ and the Pole (*qutb*) of the time, and the righteous believers. I copied this Durood from *Tafseer-e-Kabir* of Imam Razi given in certain editions. This Durood Sharif is unmatched. Thus he (Imam Razi) presented this Durood to Hafiz Kabir, Muhaqqaq Shaheer Shaikh Waliuddin Iraqi as gift. This is enough witness to assert the significance, sublimity, excellence and great reward of this Durood Sharif. (37)

اللَّهُمَّ جَدِّدْ وَجَرْدُ فِي هَذَا الْوَقْتِ وَفِي هَذِهِ السَّاعَةِ مِنْ صَلَوَاتِكَ
 الثَّمَاتِ ۝ وَتَحِيَّاتِكَ الزَّائِكِيَّاتِ ۝ وَرِضْوَانِكَ الْأَكْبَرِ الْأَتَمِّ
 الْأَدْوَمِ إِلَى اكْمَالِ عَبْدِكَ فِي هَذَا الْعَالَمِ ۝ مِنْ بَنِي آدَمَ ۝ الَّذِي
 جَعَلْتَهُ لَكَ ظُلًّا ۝ وَلِحَوَائِجِ خَلْقِكَ قِبْلَةً وَمَحَلًّا ۝ وَاصْطَفَيْتَهُ
 لِنَفْسِكَ وَأَقَمْتَهُ بِحُجَّتِكَ ۝ وَأَظْهَرْتَهُ بِصُورَتِكَ ۝ وَاخْتَرْتَهُ
 مُسْتَوًى لِتَجَلِّيِكَ ۝ وَمَنْزِلًا لِتَنْفِيذِ أَوْامِرِكَ وَنَوَاهِيكَ ۝ فِي
 أَرْضِكَ وَسَمَوَاتِكَ ۝ وَوَاسِطَةً بَيْنَكَ وَبَيْنَ مَكُونَاتِكَ ۝ وَبَلَغَ
 سَلَامَ عَبْدِكَ هَذَا إِلَيْهِ فَعَلَيْهِ مِنْكَ الْآنَ عَنْ عَبْدِكَ أَفْضَلُ
 الصَّلَاةِ وَأَشْرَفُ التَّسْلِيمِ وَأَزْكَى التَّحِيَّاتِ اللَّهُمَّ ذِكْرُهُ بِي لِيَذَّ
 كُرْنِي عِنْدَكَ بِمَا أَنْتَ أَعْلَمُ أَنَّهُ نَافِعٌ لِي عَاجِلًا وَآجِلًا عَلَى قَدْرِ
 مَعْرِفَتِهِ بِكَ وَمَكَانَتِهِ لَدَيْكَ لَا عَلَى مِقْدَارِ عِلْمِي وَمُنْتَهَى فَهْمِي
 إِنَّكَ بِكُلِّ فَضْلٍ جَدِيرٌ وَعَلَى مَا تَشَاءُ قَدِيرٌ وَصَلَّى اللَّهُ عَلَى
 سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O Allah! Shower, just now, instantly, according to
 your every day new and distinct glory and splendour,
 perfect blessings and most complete, and every moment
 afreshing pleasure on the person of Muhammad who, in all
 the worlds and in all the posterity of Adam, is your perfect
 servant. He is the reflection of your mercy and adequate
 centre for granting the needs of your creatures; whom You
 selected for the manifestation of Your Essence and made
 him evidence of Your Being, whom You did advent in Your
 form and made him total theophany (*nur*) of Your light,
 who is responsible to implement Your commands (اوامر) and
 interdiction (نهي) in all the earthly and heavenly spheres,
 whose holy person serves as bridge between You and Your
 entire creation.

O Allah! You send Your own and also on behalf of this human servant Fakhruddin Razi august and sublime salutations and blessings on him, and also convey my esoteric (inner) offerings to him. O Allah! When You remember him, make mention of my name to him, so that when he (Prophet) remembers You he will also mention my name to you. O may Lord! You know very well that *Sarwar-i-Kainat* (the leader of the universe) is immediately beneficial (rewarding) to me and should all this be done through your Benevolent Being since it is only you who know his real sublime rank. Kindly do not make mention of my name to him (Prophet) with reference to my learning and wisdom. Your Holy Being encompasses every splendour and You are fully competent to do anything. O Allah! Send blessings and peace on our lord Muhammad, on his chaste descendants, on his Companions and all the praises are due to the Lord of all the worlds.

(15) Durood Imam Ghazzali امام غزالی

Hazrat Imam Ghazzali has mentioned this Durood in his work '*Ihya-ul-ulum*' and has also said that if anyone wants to recite more of *صلوة ماثوره*, he should offer this Durood. This remark of Imam Ghazzali bears sufficient testimony to the significance, excellence, and the amount of reward and recompense that this Durood Sharif entails.

Hafiz Iraqi, while investigating the sources of Ahadith given in '*Ihya-ul-ulum*' has explained that the Hadith "اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ" (upto the end) has been mentioned by Hazrat Ibn Abi Aasim in the book *الصلوة النبى* with reference to Hadith narrated by Hazrat Ibn Masood.

اللَّهُمَّ اجْعَلْ فَضَائِلَ صَلَوَاتِكَ وَنَوَامِي بَرَكَاتِكَ وَشَرَائِفَ

ذَكَوَاتِكَ وَرَأْفَتِكَ وَرَحْمَتِكَ وَتَحِيَّتِكَ عَلَى مُحَمَّدٍ سَيِّدِ
 الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتِمِ النَّبِيِّينَ وَرَسُولِ رَبِّ الْعَالَمِينَ قَائِدِ
 الْخَيْرِ وَفَاتِحِ الْبِرِّ وَنَبِيِّ الرَّحْمَةِ وَسَيِّدِ الْأُمَّةِ اللَّهُمَّ ابْعَثْهُ مَقَامًا
 مَحْمُودًا تُزَلَّفُ بِهِ قُرْبَهُ وَتُقَرَّبُ بِهِ عَيْنُهُ يَغِيْطُهُ الْأَوَّلُونَ وَالْآخِرُونَ
 اللَّهُمَّ أَعْطِهِ الْفَضْلَ وَالْفَضِيلَةَ وَالشَّرَفَ وَالْوَسِيلَةَ وَالذَّرَجَةَ الرَّفِيعَةَ
 وَالْمَنْزِلَةَ الشَّامِخَةَ الْمُنِيفَةَ اللَّهُمَّ أَعْطِ سَيِّدَنَا مُحَمَّدًا سُؤْلَهُ وَبَلَّغَهُ
 مَأْمُولَهُ وَاجْعَلْهُ أَوَّلَ شَافِعٍ وَأَوَّلَ مُشْفِعٍ اللَّهُمَّ عَظِّمْ بُرْهَانَهُ وَثَقِّلْ
 مِيزَانَهُ وَأَفْلِحْ حُجَّتَهُ وَارْفَعْ فِي أَعْلَى الْمُقَرَّبِينَ دَرَجَتَهُ اللَّهُمَّ
 اخْشَرْنَا فِي زُمْرَتِهِ وَاجْعَلْنَا مِنْ أَهْلِ شَفَاعَتِهِ وَآخِينَا عَلَى سُنَّتِهِ
 وَتَوَلَّنَا عَلَى مِلَّتِهِ وَأَوْرِدْنَا حَوْضَهُ وَاسْقِنَا بِكَاسِهِ غَيْرَ خَزَايَا
 وَلَا نَادِمِينَ وَلَا شَاكِينَ وَلَا مُبَدِّلِينَ وَلَا فَالَتِينَ وَلَا مَفْتُونِينَ ۝ آمِينَ يَا
 رَبَّ الْعَالَمِينَ ۝

○ Allah! You devote excellence and abundance of your blessings, ever-growing gracious favours, your splendid and eternal glory, your own conferment, mercy and sweetwill to Muhammad ﷺ who is the chief of all the Messengers and leader of the righteous, Seal of the Prophets and Messengers of the Lord of the worlds. He is precursor of every good deed and the opener of the well-springs of righteousness. He is the Prophet of mercy incarnate and the head of his Ummah. ○ Allah! You vouchsafe him Praiseworthy Station (*maqam al-mahmood*) at which he is praised-that he always experience your nearness and his eyes feel coolness by your vision. Indeed the holy being of Rasulullah ﷺ is such celestial figure that all the former and later Prophets and Messengers are envious of him. ○ Allah! You vouchsafe him abundance in every grandeur, gracefulness, excellence and

power to change impossible into possible, exalted rank and make his seat elevated and magnificent. O Allah! You confer on your beloved friend according to his desire and make his cherished goal easily attainable to him. You make him the first intercessor for the entire worlds, and the first whose intercession will be granted. O Allah! You make his evidence prominent, increase weight in the scroll of his deeds, strengthen his argument, and elevate his rank from amongst the possessors of exalted ranks. O Allah! You raise us in his Ummah and enlist us with those for whom he will intercede. Keep us adherent to his *Sunna* in our life and die us while following his *Shariah*, give us chance to drink from his hand at the fountain *Kauthar*. Make the present and future of our life exempt from abasements and anxieties, change our suspecting habit into self-confidence. Make us realistic and save us from intriguing nature and seduction. O the Lord of the worlds, accept our petition. (38)

(16) **Durood Rifaiyya** درود سید احمد کبیر رفاعی

This Durood Sharif is attributed to Syed Ahmad Kabir Rifai (d-1128). He has written it in his book *Al-Maarif*. He used to recite this Durood Sharif excessively which caused him to achieve rank of Pole of his epoch (*qutb al-zaman*). Shaikh has said about this Durood Sharif: It is the best means to attain secrets of divinity and gnosis (*Marifat*). Whoever recites it once after every obligatory prayer, his faith and belief will stand firmly upright and he will depart from this world with the light of faith (i.e. his heart will be illuminated by the light of faith). And whoever recites it abundantly will achieve supreme success, and his every prayer will be granted. He will be delivered from evil

thoughts and afflictions and anxieties. He will enter paradise without reckoning.

If anyone recites it once daily for forty days without break, he will be secured from bad habits and sins and Allah Most High will grace him to do good deeds in life. It will also create peace of mind. The reciter will feel sweetness in His devotion and worship. If anyone desires to perform Haj but lacks means to do, he should recite this Durood Sharif hundred times on every Thursday and pray to God. He should repeat this litany (*wird*) for eleven consecutive Thursdays, the Causer will create cause for him to go to pilgrimage:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَىٰ نُوْرِكَ الْاَسْبَقِ وَصِرَاطِكَ
الْمُحَقَّقِ مِنْ اَهْرَازَةِ رَحْمَةٍ شَامِلَةٍ لِّوَجُوْدِكَ وَاَكْرَمَتِهِ بِشَهُوْدِكَ
وَاصْطَفَيْتَهُ لِنُبُوْتِكَ وَرِسَالَتِكَ وَاَرْسَلْتَهُ بِشِيْرًا وَنَذِيْرًا وَدَاعِيًا
اِلَيْكَ بِاَذْنِكَ وَبِرَاجَا مُنِيْرًا نَّقْطَةً مَّرْكَزِبَاءِ الدَّائِرَةِ الْاُولٰٓئِيَةِ وَسِرِّ
اَسْرَارِ الْاَلْفِ الْقُطْبِيَّةِ الَّذِي فَتَقْتَ بِهِ وَلَقِيَ الْوَجُوْدَ وَخَصَّصْتَهُ
بِاَشْرَفِ الْمَقَامَاتِ الْمَوْهِبِ الْاِمْتِنَانِ وَالْمَقَامِ الْمَحْمُوْدِ وَاَقْسَمْتَ
بِخِيُوْبِهِ فِيْ كَلَامِكَ الْمَشْهُوْدِ لِاَهْلِ الْكَشْفِ وَالشُّهُوْدِ فَهُوَ
سِرُّكَ الْقَدِيْمُ السَّارِي وَمَاءُ جَوْهَرِ الْجَوْهَرِيَّةِ الْجَارِي الَّذِي
اَحْيَيْتَ بِهِ الْمَوْجُوْدَاتِ مِنْ مَعْدِنٍ وَحَيَوَانٍ وَنَبَاتٍ فَهُوَ قَلْبُ
الْقُلُوْبِ وَرُوْحُ الْاَرْوَاحِ وَعِلْمُ الْكَلِمَاتِ الطَّيِّبَاتِ الْقَلَمُ الْاَعْلٰى
وَالْعَرْشُ الْمُحِيْطُ رُوْحُ جَسَدِ الْكُوْنَيْنِ وَهَرَزُ الْبَحْرَيْنِ وَثَانِي
النِّينِ وَفَخْرُ الْكُوْنَيْنِ اَبُو الْقَاسِمِ سَيِّدُنَا مُحَمَّدٌ اَبْنُ عَبْدِ اللّٰهِ اَبْنِ
عَبْدِ الْمُطَّلِبِ عَبْدُكَ وَنَبِيُّكَ وَرَسُوْلُكَ النَّبِيُّ الْاُمِّيُّ وَعَلٰى اِلٰهِ

وَأَصْحِبِهِ وَسَلِّمْ تَسْلِيمًا بِقُدْرِ عَظَمَتِ ذَاتِكَ فِي كُلِّ وَقْتٍ وَ
 حِينَ سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى
 الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

O Allah! Send blessings, peace and favours on your eternal *nur* (Muhammad ﷺ). Reality of Muhammad ﷺ (logos) is your approved straight path in true sense of the term. Through the same reality your mercies came into action and the same reality caused your manifestation. You honoured the reality of Muhammad ﷺ with such magnificence and glory that you all the times remain face to face to it (reality) and it remains face to face to you. And you specifically selected him to explicate (unfold) the realm of Prophethood and Messengerhood in the phenomenal world. You made him Bringer of good tidings and Warner (of heedlessness) and Caller towards You by your permission. He is radiant lamp to dispel darkness of infidelity and ignorance from the worlds, and is central point of intricate domain of saintship (*wilayat*) and is the owner of arcane secret of axial centrality (*qutbiyyat*) O Allah! You opened the reality of created things due to him and You particularized him to confer most elevated ranks on him, such as the distributor of Your graces and conferments and You vouchsafed him Praiseworthy Station (*maqam al-mahmood*). You took oath of his life in the holy Qur'an. The people of mystical realization and spiritual insight enjoy to know the secrets and subtleties of this domain, (i.e. transcendental landscape of Medina). Rasulullah ﷺ makes the eternal secret of Your Divinity realized in the world. You accorded life-giving power to

water due to him, and the water gave life to the entire creation: may that creation be of minerals, animals, or plants. Thus the holy being of Muhammad ﷺ is the heart of hearts of all creations and the soul of the souls of entire universe. His holy being is the firm sign of pious discourse, and is a pen to write on the tablet of universe. His exalted being is connector of the Creator and the created entities. It is only his person which encircles holy Throne (*Arish*). He is the soul in the body of the entire universe, and he is strong veil (barrier) amidst oceans (i.e. they don't overlap each other due to him). God is one, has no partner. O the Prophet! God holds your being as sign of His representation (manifestation) in the world (i.e. He who saw him, saw God)

Administration of the world and Hereafter will ever pride on him who is Abu Qasim, our lord Muhammad son of Abdullah son of Abdul Mutlib, your servant, your Prophet and Messenger ﷺ, unlettered, but mentor of entire humanity and blessings and salutation of Allah be on his family, on his Companions equal to the glory and sublimity of Your Essence (*dhat*) every moment, every time.

Glory to your Lord, the Lord of Honour and Power! He is free from what they ascribe to Him. And salutation be on all the Messengers. And praise to Allah Most High, the Lord and Cherisher of the worlds. (39)

(17) Durood Idirsiyya (R.A) صلوة احمد بن ادریس

Shaikh Ahmad bin Idris was celebrated mystic of Islam and founder of Idrisiyya Sufi order which is offshoot of Shadhiliyya order. This order was spread by Shaikh Ibrahim ar-Rashid who was an eminent spiritual heir (caliph) of

Hazrat Shaikh Ahmad bin Idris, who had complied six Durood Sharif of which the first one has strongest spiritual background.

Hazrat Shaikh Ahmad bin Idris got this Durood Sharif (which follows) firstly from the Holy Prophet ﷺ directly, and second time through Hazrat Khidr عليه السلام.

Shaikh Ahmad bin Idris was most fortunate person whom Rasulullah ﷺ taught litanies (*awrad*) of Shadhiliyya order himself. About him the Holy Prophet said "Whoever is attributed to me (traveller of Divine Path), I do not give his hand to anyone for the attainment of sainthood (*wilayat*) nor in care of anyother person. Rather I am fully guardian of all his matters."

Hazrat Shaikh Ahmad bin Idris says "I have the honour to see the Holy Prophet ﷺ in wakefulness. Hazrat Khidr عليه السلام also accompanied him. The Prophet ﷺ directed Hazrat Khidr to teach me *awrad-e-Shadhiliyya*. Thus Hazrat Khidr taught me those litanies (*awrad*) in the presence of the Prophet. Then the Holy Prophet ﷺ asked Khidr to teach me that litany which is more comprehensive of all *adhkar* (Praises of God), *Salawat* and *Istighfar* (asking forgiveness) in reward, recompense and quantity. Hazrat Khidr عليه السلام requested Rasulullah ﷺ, O Prophet of Allah! What is that litany you are referring?" The Holy Prophet said "say:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ فِي كُلِّ لَمْحَةٍ وَنَفْسٍ عَدَدَ مَا وَ
بِعَهُ عِلْمُ اللَّهِ

"After hearing this I repeated it. The Holy Prophet ﷺ after iterating it three times taught the following

Durood Sharif:

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِنُوْرٍ وَحِهٖ اللّٰهُ الْعَظِيْمُ الَّذِى مَلَأَ اَرْكَانَ عَرْشِ
اللّٰهِ الْعَظِيْمِ وَقَامَتْ بِهٖ عَوَالِمُ اللّٰهِ الْعَظِيْمِ اَنْ تُصَلِّىَ عَلٰى مَوْلَانَا
مُحَمَّدٍ ذِى الْقَدْرِ الْعَظِيْمِ وَعَلٰى آلِ نَبِىِّ اللّٰهِ الْعَظِيْمِ بِقَدْرِ عَظَمَةِ
ذَاتِ اللّٰهِ الْعَظِيْمِ فِى كُلِّ لَمْحَةٍ وَنَفْسٍ عَدَدَ مَا فِى عِلْمِ اللّٰهِ الْعَظِيْمِ
صَلَاةً دَائِمَةً بِدَوَامِ اللّٰهِ الْعَظِيْمِ تَعْظِيْمًا لِحَقِّكَ يَا مَوْلَانَا يَا مُحَمَّدُ
يَا ذَا الْخُلُقِ الْعَظِيْمِ وَسَلِّمْ عَلَيْهِ وَعَلٰى آلِهِ مِثْلَ ذَلِكَ وَاجْمَعْ بَيْنِى
وَبَيْنَهُ كَمَا جَمَعْتَ بَيْنَ الرُّوْحِ وَالنَّفْسِ ظَاهِرًا وَبَاطِنًا يَقْظَةً وَمَنَامًا
وَاجْعَلْهُ يَا رَبِّ رُوْحًا لِّذَا تِى مِنْ جَمِيعِ الْوُجُوْهِ فِى الدُّنْيَا قَبْلَ
الْآخِرَةِ يَا عَظِيْمُ.

O Allah! I beseech You through the medium of sublime light of your face (i.e. Rasulullah ﷺ) and this light keeps the pillars of the holy Throne (*Arish*) stand on firm foundation and by the grace of same light, the entire phenomenal spheres of God are populated and that you send your blessings on our patron and lord Muhammad who is the possessor of great veneration and on his exalted family equal to the standard of your own Reverence and Glory and equal to the number of moments and breaths in your knowledge. Descent of these blessings should be as eternal and everlasting as is your own Eternal Being and as much as you deserve veneration and esteem.

O our Refuge! Our Patron! O the owner of beautiful model (of conduct)! O Muhammad (ﷺ)! O the Messenger. O Allah! You also shower salutation on him, on his family and on those who are near to him. O Allah! I implore You that such proximity be established between your beloved friend and me as the soul and spirit have between them and

this nearness remains afresh and glowing externally and internally, in sleeping condition and wakefulness infinitely. O Allah! You make the holy being of Rasulullah in this world for my life-time, and before departure to next world, the central soul of my life in every respect. (41)

(18) Durood Sharif Kubra صلاة الكبرى

Hazrat Allama Habib al-Bashr Khairi in his book **اللَّهُمَّ صَلِّ** has given three Salawat selected from **صلاة كبرى** of Hazrat Shaikh Syed Abdul Qadir Jilani (Ghaus-e-Azam):

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ وَكَرِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ مَعْدِنِ الْجُودِ
وَالْكَرَمِ وَتَرْجُمَانِ لِسَانِ الْقِدَمِ وَمَنْبَعِ الْعِلْمِ وَالْحِلْمِ وَالْحِكْمِ
صَاحِبِ الْهِمَمِ السَّمَاوِيَّةِ وَالْعُلُومِ الدُّنْيَا.

O Allah! Shower blessings, peace and gracious favour and mercies on our lord Muhammad who is mine of generosity and liberality (جود و سخا) and interpreter and tongue of Your Eternal Essence (*dhat*) and is fountainhead of divine Knowledge, clemency and wisdom. His person wields authority over all the celestial powers and is the real deserving being who possesses inspired knowledge in abundance. (42)

(19) Durood Sharif al-Kubra صلاة الكبرى

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ بِحَرِّ أَنْوَارِكَ وَمَعْدِنِ
أَسْرَارِكَ وَرَوْحِ أَرْوَاحِ عِبَادِكَ الدُّرَّةِ الْفَاخِرَةِ وَالْعَبَقَةِ
النَّافِلَةِ لَوْلُو الْمَوْجُودَاتِ وَحَاءِ الرَّحْمَاتِ وَجِيمِ الدَّرَجَاتِ
وَسَيْنِ السَّعَادَاتِ وَنُونِ الْعِنَايَاتِ وَكَافِ الْكَمَالَاتِ وَمَنْشَأِ
الْأَزْلِيَّاتِ وَخَتَمِ الْأَبْدِيَّاتِ الْمَشْغُولِ بِكَ عَنِ الْأَشْيَاءِ الدُّنْيَوِيَّاتِ
الطَّاعِمِ مِنْ ثَمَرَاتِ الْمُشَاهِدَاتِ الْمُسْقِي مِنْ أَسْرَارِ الْقُدْسِيَّاتِ

الْعَالَمِ بِالْمَاضِي وَالْمُسْتَقْبَلَاتِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ
الْأَخْيَارِ وَأَصْحَابِهِ الْأَبْرَارِ.

O Allah! Send blessings and peace on our lord Muhammad who is an ocean of your theophany (*nur*) and mine of your secrets and spirit of your top ranking servants' spirits owing to whom every fragrance is incensing the minds of mankind, and every high and low ranking person can pride of his holy being. Glamour and existence of every being in this universe owes to his (Rasulullah) existence. His holy person (the Holy Prophet) has the rank of Ha (ح) in the abbreviated letters *mukattaat* (حروف مقطعات) of Allah Almighty, Glorious and in the elevated stations (بلند درجات) ranks like letter Jeem (ج) and in good fortune and blessedness (سعادت مندی) ranks like letter seen (س) and in divine conferments (عنایات) and bounties ranks like letter noon (ن) and in the completion (تکمیل) of every being and entity in the universe ranks like letter *Kaf* (ک). The person of the Holy Prophet is the real inspirers towards the reality of His Essence (ذات کبریا) and the administration of His everlasting (Eternal dominion) shall end on him (Prophet) and permutation of everything in the universe is due to him. And everything in the world has stretched its empty hand towards him to get boons and bounties. The former (spiritual) stalwart seekers of the secrets of the Domain of Divine (*lahut*) (i.e. seekers of arcane secrets of Divine unity) or those that would advent till the Day of Resurrection, have been saturated or will be saturated satisfactorily by him only. His holy person is our liegelord (آقا) and asylum (پناه گاه). Blessings and peace be on him, on his most excellent

family, the righteous, Companions incessantly.

(20) Durood Sharif al-Kubra صلاة الكبرى

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُوْلِكَ صَلَاةً مُّبَارَكَةً
طَيِّبَةً كَمَا اَمَرْتَ اَنْ نُصَلِّيَ عَلَيْهِ وَسَلِّمَ تَسْلِيْمًا.

O Allah! Bless Muhammad who is your elect bondsman, Prophet, and Messenger, with such blessings which excels in *baraka* and piousness as you have bidden us to offer Durood-o-Salaam to him. (43)

(21) Durood Sharif al-Akbariyya صلاة الاكبريه

Imam-ul-Arifeen and Mukashafeen, Shaikh Akbar Muhyiuddin Ibn Arabi has composed a series of Durood-o-Salaam under the title '*Salaat-ul-Akbariyya*'. In this book three Durood Sharif are given.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلَاةً تَقْبَلُ بِهَا دُعَائِي وَ
تُحَقِّقُ بِهَا رَجَائِي وَعَلَيْهِ اِلَهِي الشُّهُودِ وَالْعِرْفَانِ، وَاصْحَابِهِ
اصْحَابِ الذُّوقِ وَالْوَجْدَانِ، مَا انتَشَرَتْ طُرَّةُ الِاذْهَانِ وَاسْفَرَتْ
غُرَّةُ جَبِيْنِ الْعِيَانِ اٰمِيْن. وَسَلَامٌ عَلٰى الْمُرْسَلِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ
الْعَالَمِيْنَ.

O Allah! Send blessings and peace on our lord Muhammad such blessings, by virtue of which our unworthy prayers are granted, our needs fulfilled, and blessings be on his descendants who are contemplative ones and possessors of illuminative knowledge (اهل مشاہدہ اور اہل عرفان). And blessings be on the honourable Companions who are the people of mystical persuasion and enlightenment (صاحب), by whom the reason and intellect gleamed and the intellectuals got inspirations. O Allah! You accept this supplication (Three times) And salutation be on all the

Messengers. Praise be to Allah, the Lord of entire universe.

(44)

(22) Durood Sharif al-Akbariyya صلاة الاكبريه

اَللّٰهُمَّ يَا جَامِعَ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيْهِ اَجْمَعْ بَيْنِيْ وَبَيْنَ رَجَائِيْ

O Allah! O the Gatherer of entire mankind on the Day of Resurrection in which there is no doubt. Cause me to have the blessed vision of Rasulullah at his footstep and in his heart.

Hazrat Khidr عليه السلام awarded this Durood Sharif to Shaikh Abdul Aziz Dabbagh as litany to recite which caused him to see the Prophet. He also advised Shaikh Akbar Muhyiuddin Ibn Arabi to recite the same Durood Sharif, by virtue of which all of his expectations were realized and needs fulfilled.

(23) Durood Sharif al-Akbariyya صلاة الاكبريه

Hazrat Shaikh Abdul Ghani Nablasi says that the words نور الاكبر used in this Durood by Shaikh Akbar refer to a holy Tradition (حديث قدسي) which God Almighty revealed Himself to the Prophet without mediation of Hazrat Gabriel that reads as follows:

كُنْتُ كَنْزًا مَّخْفِيًّا لَمْ أَعْرِفْ فَأَحْبَبْتُ أَنْ أَعْرِفَ فَخَلَقْتُ خَلْقًا وَ
تَعَرَّفْتُ إِلَيْهِمْ فَبَيَّ عَرَفُونِي

I was a hidden treasure whom no one could know. Thus I wanted My manifestation I created special creation i.e. Light of Muhammad and made him locus of My cognition. (45)

This Tradition denotes that God longing in His pre-eternal loneliness to be known and loved, created Muhammad as the first mirror of His light and His beauty,

a mirror in which He could look at Himself full of love. Therefore, the tradition that "who has seen me, has seen al-Haqq", (has seen Reality, the Truth, i.e., God) is interpreted to mean that Rasulullah ﷺ is indeed the perfect mirror of Divine Beauty or Light i.e. the locus of manifestation for all Divine names and attributes, through whose beauty one could understand the Divine Beauty and Perfection. (46)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النُّورِ مِنَ الْأَعْظَمِ صَاحِبِ الْكَزْرِ
الْمُطْلَسِ وَالْفَيْثِ الْمُطْمَطِّمِ وَالْكَمَالِ الْمُكْتَمِ لِهَيْئَةِ الْجَمَالِ وَنَا
سُوتِ الْوَصَالِ وَطَلْعَةِ الْحَقِّ هَوِيَّةِ إِنْسَانٍ فِي صِفَاتٍ نَشْرٍ مَنْ لَمْ
يَزَلْ مَنْ أَخْضَعْتَ نَوَاسِيتَ الْفِرْقِ إِلَى طَرِيقِ الْحَقِّ فَصَلِّ اللَّهُمَّ بِهِ
مِنْهُ فِيهِ عَلَيْهِ وَسَلِّمْ تَسْلِيمًا.

O Allah! Send blessings on Our Lord Muhammad who is the most glorious light of guidance, treasure of divine obeisance, cause of divine mercy and grace and owner of many hidden divine plenitude. He is locus of the beauty of *Labut* (Domain of Divine i.e., He is total theophany of Divine Light) and is seated on the rank of corporeal world. Total manifestation of divinity in human shape; summoner of people towards God since eternity (ازل) who caused mankind to prostrate before Almighty. Thus O Allah! Send blessings towards him, on him, in him and peace and worthy salutations of Allah be on him. (47)

(24) Durood Kamaliyya صلوة كمالية

Shaikh Ahmad as-Saawi says that this Durood is one of the famous litanies for the people of mystical persuasion, which is recited ten times after every obligatory prayer. Its reward is immeasurable.

Shaikh Muhammad ibn Abideen with reference to his Shaikh Abu al-Mowahib narrates that this salawat is equal in weight to fourteen thousand other salawat in reward and recompense. In some other version the reciter is given reward equal to that of reciting seventy thousand times other Durood.

If anyone has sustained ailment of forgetfulness, he should recite this Durood excessively after evening and before night prayer (48)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ اٰلِهِ مِثْلَ كَمَالِ
اَللّٰهِ وَكَمَّا يَلِيْقُ بِكَمَالِهِ

O Allah! Send blessings, peace and benediction on our lord Muhammad and on his family as much as is your own Perfection and as is his unfathomable sublimity, grandeur and perfection. (49)

(25) Durood Ghausiyya درود غوثیہ

This Durood Sharif was very dear and close to Hazrat Shaikh Syed Abdul Qadir Jilani. He would end all his lectures and recitations and writings with this Durood Sharif. That is why it is called Durood Ghausia. It is very sacred, important, and effective bringing success. The saints of Allah say that if a man recites this Durood ten times in the morning and ten times in the evening, God awards His nearness to Him and loves Him a lot. The reciter is bestowed sainthood and he is safe from all sorts of misfortune and distress. Divine mercy descends on him ceaselessly.

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ السَّابِقِ لِلْخَلْقِ نُورُهُ وَرَحْمَةً
لِّلْعَالَمِيْنَ ظُهُورُهُ عَدَدُ مَنْ مَضَىٰ مِنْ خَلْقِكَ وَمَنْ بَقِيَ وَمَنْ سَعَدَ

مِنْهُمْ وَمَنْ شَقِيَ صَلَوةً تَسْتَفْرِقُ الْعَدُوَّ وَتَحِيطُ بِالْحَدِّ صَلَوةً
لَا غَايَةَ لَهَا وَلَا مُنْتَهَى وَلَا انْقِضَاءَ صَلَوةً دَائِمَةً أَبَدَ وَإِيكَ
وَعَلَى إِلَهٍ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا مِثْلَ ذَلِكَ ۝

O Allah! Shower your blessings on our lord Muhammad whose light was created before anything else in this world and whose advent became mercy and signal boon for all the creatures, equivalent to all those created previously and hereafter equal in number with the lucky and the unlucky ones: and send your blessings and bounties on him in the number impossible to count, and which may be spread all over and also that kindness and mercy which has neither beginning nor end and which is always fresh and fine by Your kindness, and the same blessings on his family and companions permanently. (50)

(26) Durood Ghausiyya درود غوثیہ

This Durood Sharif has been taken from the note book of Hazrat Maulana Ahmad Riza Khan Brelwi.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَّعْدِنِ الْجُودِ وَالْكَرَمِ وَاٰلِهٖ
وَبَارِكْ وَسَلِّمْ.

O Allah! Bless Muhammad our master and patron who is a mine of generosity and nobility, and bless his family and convey your favour and peace. (51)

(27) Durood Chishtiyya درود چشتیہ

From the note book of Alhaaj pir Ghaus Muhammad Chishiti Sabiri:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ كُلِّ ذَرَّةٍ مِّائَةِ اَلْفِ اَلْفِ مَرَّةً

O Allah! Bless our lord Muhammad equal in number to every atom i.e. ten crore times. (52)

221

(28) **Durood Naqshbandiyya** درود نقشبندی
 اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ نَبِّرَاسِ الْأَنْبِيَاءِ
 وَنَبِّرِ الْأَوْلِيَاءِ وَزَبْرَقَانِ الْأَصْفِيَاءِ وَيُوحَ الثَّقَلَيْنِ وَضِيَاءِ الْخَافِقِينَ.

O Allah! We petition You to send blessings on our lord Muhammad who is lamp of the Prophets, radiant sun of auliya, shining moon of the elect, sun of *Saqalain*, and light of the East and West. (53)

(29) **Durood Sharif Suhrawardi** شیخ شهاب الدین سهروردی

The formula of reciting Durood Sharif had become an integral part of the daily ritual prayers and other devotions right from the beginning. Abu Hafs Umar Shihabuddin Suhrawardi provides a good example of constant use of this *tasliya* in his book *Awarif al-maarif* (*The gifts of spiritual perception*) a book on religious etiquettes and discipline which is widely used especially by the travellers of Divine path. In the following passage, Shaikh Suhrawardi instructs the novice in the correct performance of the ablution for lesser impurity before the ritual prayer and continue offering Durood Sharif along with in the manner as is instructed:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 رَبِّ أَعُوذُ بِكَ مِنْ هُمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ۝

I seek refuge with thee from the guiles of Satans, and I seek refuge with thee from their visitations (واردات).

While washing his hands, the believer says:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْيُمْنَ وَالْبُرْكَهَ وَأَعُوذُ بِكَ مِنَ الشُّومِ وَالْهَلَكَةِ ۝

O Allah! I implore happiness and gracious favour of Thee and I seek refuge with Thee from misfortune and perdition.

While rinsing mouth he says:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ وَاَعِنِّىْ عَلٰى تِلَاوَةِ
كِتَابِكَ وَكَثْرَةِ الذِّكْرِ لَكَ ۝

O Allah! Send blessings on Muhammad, and on the family of Muhammad and help me to recite Your Book (al-Qur'an) and to remember You plentifully.

While taking water into the nostrils and washing it, one should say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ وَاَوْجِدْنِىْ رَاحَتَهُ الْجَنَّةِ
وَاَنْتَ غَنِىٌّ رَاضٍ ۝

O Allah! Send blessings on Muhammad, and on the family of Muhammad and let me smell sweet fragrance of Paradise while You are content with me.

While washing face one says:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ وَبَيِّضْ وَجْهَىْ يَوْمَ تَبْيِضُ
وُجُوهُ اَوْلِيَائِكَ وَلَا تَسْوِدْ وُجُوهُ اَعْدَائِكَ ۝

O Allah! Send blessings on Muhammad and the family of Muhammad and make my face white on the Day on which the faces of your friends become white. O my Lord! Do not blacken my face on the Day when the faces of your enemies shall turn black.

While washing right hand and lower arm, he says:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ وَاَتِنِّىْ كِتَابِىْ وَبِيَمِيْنِىْ
وَخَاسِبِىْ حِسَابًا يَّسِيْرًا ۝

O Allah! Send blessings on our lord Muhammad and the family of Muhammad, and give scroll of my deeds into my right hand and cause me easy reckoning (on the Day of Resurrection).

While washing left hand say:

اللَّهُمَّ أَعُوذُ بِكَ أَنْ تُوتِيَنِي كِتَابِي بِشِمَالِي أَوْ مِنْ وَرَاءِ ظَهْرِي!

O Allah! I seek refuge with Thee from (the possibility) that you give scroll of my deeds into my left hand or from behind. While passing wet hand over the head say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَغَشِّنِي بِرَحْمَتِكَ
وَأَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ وَأَظِلَّنِي تَحْتَ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا
ظِلُّ عَرْشِكَ ۝

O Allah! Send blessings on our lord Muhammad and the family of our lord Muhammad and cover me with Your mercy, and descend Your blessing on me and protect me under the shade of your Throne (عرش معلی) on the Day (of Resurrection) when there will be no shade except the shade of Your Throne.

While wiping the ears say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَاجْعَلْنِي مِمَّنْ يَسْمَعُ
الْقَوْلَ فَيَتَّبِعُ أَحْسَنَهُ اللَّهُمَّ أَسْمِعْنِي مُنَادِيَ الْجَنَّةِ مَعَ الْأَبْرَارِ ۝

O Allah! Send blessings on our lord Muhammad and the family of Muhammad and make me one of those who listen to the word and follow the best of it. O my Lord, let me listen the call of the hearld of Paradise alongwith the holy men (*auliya Allah*).

While wiping the neck say:

اللَّهُمَّ فَكِّ رَقَبَتِي مِنَ النَّارِ وَأَعُوذُ بِكَ مِنَ السَّلَاسِلِ وَالْأَغْلَالِ ۝

O my Lord! Save my neck from Hellfire and I seek refuge with Thee from chains and fetters.

While washing the right foot say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَثَبِّثْ قَدَمِي عَلَى الصِّرَاطِ

مَعَ الْأَقْدَامِ الْمُؤْمِنِينَ ۝

O Allah! Send blessings on Muhammad and the family of Muhammad and make my foot firm while crossing *Sirat-bridge* alongwith the feet of the believers.

While washing the left foot say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ وَاَعُوْذُبِكَ اَنْ تَزِلَّ قَدَمِيْ
عَنِ الصِّرَاطِ يَوْمَ تَزُلُّ فِيْهِ اَقْدَامُ الْمُنَافِقِيْنَ ۝

O Allah! Send blessings on our lord Muhammad, and the family of our lord Muhammad! I take refuge with Thee from (the possibility) that my foot may slide (slips) on the *Sirat-bridge* on the Day of Resurrection when the feet of the hypocrites shall slide. (54)

(30) Durood Mashishiyya درود مشیشیه

This Durood is attributed to Abdus-Salam ibn Mashish-the Moroccan saint.

Prominent auliya Allah, *Aghwas*, *Aqtab*, *Awtad*, *Nejba*, *Naqba*, Traditionists, righteous and jurists are unanimous in their opinion that this Durood Sharif is better than many other forms and types of Duroods. Many *Aghwas* and *Aqtab* have written its interpretations. Hazrat Shah Waliullah too has written interpretation in his work *Fuyuz al-Harman*.

Pole (Qutb) of the time, Syed Abdul Ghani, Mujaddid of the Islamic religion was spiritual Guide of Imam Zabadi. With reference to Ahmad Nakhii, he narrates that by reciting this Durood such divine illuminations and benedictions are attained, the reality of which is not known to anyone except God. By the recital of this Durood divine help and expansion descends. Dilation of breast is achieved to him who recites with the sincerity of intention. His trade

and business see success and the reciter comes under the protection of God from all sorts of inner and outer woes and anguish and inner and outer ailments, gets victory over the enemies and grace of Almighty in business. Blessings and conferments of Allah Most High and His beloved friend are always with him.

Method of Recitation

It can be recited in two different ways:-

1. Once after dawn prayer and once after evening prayer.
2. Three times after dawn prayer, three times after evening prayer, three times after night prayer. (55)

اللَّهُمَّ صَلِّ عَلَى مَنْ مِنْهُ انْشَقَّتِ الْأَسْرَارُ وَانْفَلَقَتِ الْأَنْوَارُ وَفِيهِ
ارْتَقَتِ الْحَقَائِقُ وَتَنْزَلَتْ عُلُومُ آدَمَ فَأَعْجَزَ الْخَلَائِقُ وَلَهُ تَضَاءَلَتِ
الْفُهُومُ فَلَمْ يُدْرِكْهُ مِنْهَا سَابِقٌ وَلَا لَاحِقٌ "فَرِيَاضُ الْمَلَكُوتِ بِزَهْرِ
جَمَالِهِ مُوْنَقَةٌ" وَحِيَاضُ الْجَبَرُوتِ بِفَيْضِ أَنْوَارِهِ مُتَدَفِّقَةٌ "وَلَا شَيْءُ
إِلَّا وَهُوَ بِهِ مَنْوُوطٌ" إِذْ لَوْلَا الْوَاسِطَةُ لَذَهَبَ كَمَا قِيلَ الْمَوْسُوطُ
صَلُوةٌ تَلِيْقُ بِكَ مِنْكَ إِلَيْهِ كَمَا هُوَ أَهْلُهُ اللَّهُمَّ إِنَّهُ سِرُّكَ الْجَامِعُ
الذَّالُّ عَلَيْكَ وَحِجَابُكَ الْأَعْظَمُ الْقَائِمُ لَكَ بَيْنَ يَدَيْكَ اللَّهُمَّ
الْحَقِّقْنِي بِنَسَبِهِ وَحَقِّقْنِي بِحَسَبِهِ وَعَرِّفْنِي إِيَّاهُ مَعْرِفَةً أَسْلَمَ بِهَا مِنْ
مَوَارِدِ الْجَهْلِ وَأَكْرَعَ بِهَا مِنْ مَوَارِدِ الْفَضْلِ وَاحْمِلْنِي عَلَى سَبِيلِهِ
إِلَى حَضْرَتِكَ حَمَلًا مُخْفَوًا بِنُصْرَتِكَ وَاقْدِفْ بِي عَلَى الْبَاطِلِ
فَادْمَغْهُ وَزُجْ بِي فِي بَحَارِ لَأَحَدِيَّةٍ وَأَنْشُلْنِي مِنْ أَوْحَالِ التَّوْحِيدِ
وَأَعْرِقْنِي فِي عَيْنِ بَحْرِ الْوَحْدَةِ حَتَّى لَا أَرَى وَلَا أَسْمَعَ وَلَا أَجِدَ وَلَا
أَحْسُ إِلَّا بِهَا وَاجْعَلِ الْحِجَابَ الْأَعْظَمَ حَيَوةَ رُوحِي وَرُوحَهُ سِرِّ
حَقِيقَتِي وَحَقِيقَتَهُ جَامِعَ عَوَالِمِي بِتَحْقِيقِ الْحَقِّ الْأَوَّلِ يَا أَوَّلَ

يَا اٰخِرِيَا ظَاهِرِيَا بَاطِنِي اَسْمَعْ نِدَائِي بِمَا سَمِعْتَ بِهِ نِدَاءَ عَبْدِكَ
 زَكْرِيَّا وَاَنْصُرْنِي بِكَ لَكَ وَاَيِّدْنِي بِكَ لَكَ وَاَجْمَعْ بَيْنِي
 وَبَيْنَكَ وَحُلْ بَيْنِي وَبَيْنَ غَيْرِكَ اَللّٰهُ اَللّٰهُ اِنَّ الَّذِي فَرَضَ
 عَلَيْكَ الْقُرْآنَ لَرَادُّكَ اِلَىٰ مَعَادٍ ط رَبَّنَا اٰتِنَا مِنْ لَدُنْكَ رَحْمَةً
 وَهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا. اِنَّ اَللّٰهُ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ ط
 يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

O Allah! Send your blessings on that exalted being through whom arcane secrets of divine unity (*tawhid*) were disclosed and illumination irradiated, and in whom the Transcendental Realities reached their zenith and attained perfection. The knowledge given to Adam was antecedently revealed to Muhammad which rendered all the creations helpless to comprehend and reasons and intellect surrendered before him square. No one could understand this reality prior to us nor the coming generations would ever know. The gardens (realm) of angelic world (*malakut*) are luminous by the beauty of his countenance and the fountains of the Dominion of Power (*Jabrut*) overflow by the spiritual influence of his being. And there is no entity in the universe which is not integrated to his dominion. If there does not exist the beneficent, the beneficiaries would not survive i.e., should that holy being (Rasulullah) not there, the entire universe would stand obliterated.

O Allah!: Send blessings (Durood) which befits your Majesty and Glory on that exalted being with such splendour which match the competence and faculty of that virtuous and sanctified soul. O Allah! Indeed that august being is most compact secret of your divinity, who is

unrivalled witness to your Glorious Being and the greatest veil on You in your sanctuary (He is guide to your Essence and your mystery. It constitutes Muhammad as the primal articulation of God and enshrines all of His mysteries).

O Allah! Cause complete awareness to me of his holy essence and make me proficient to understand his mysteries, and by his virtue award me such intuitive knowledge (gnosis) by the grace of which I escape from the pitfall (darkness) of ignorance, and by means of which drink from the well-springs of virtues and excellence (i.e., achieve perfection and spiritual elevation). You guide me to the footstep of that exalted being (Prophet) which may comprise your assistance.

Endow me power which may enable me to rout satanic forces and crush them all. Drown me in the sea of Absolute Oneness (*Ahadiyya*) and save me from doubt and suspicion regarding Divine Unity (*Tawhid*) and immerse me in the sea of Oneness (*wahdat*) to such an extent that I might not see, hear, get or sense anything but through him (Prophet). And make the greatest veil i.e., Muhammad Mustafa (PBUH) the spiritual life of my soul, as his blessed luminous spirit is the secret of my reality. And according to first primordial event, the reality of Muhammad encompasses my entire life. (i.e., I am intrinsically connected with the reality of Muhammad since the Day of Alast (*yaum al-mitaq*) on the basis of my affirmation (yes) in response to divine command "Am I not your Lord?" Thus all of my affairs, inner and outer sensory perceptions are under the sway of the theophany (*nur*) of Muhammad.

O the First, the Last, the Manifest, the Hidden!

Hearken to my appeal as You hearkened the petition of Zakiriyya (عليه السلام) and come to my help with your special grace and favour for your pleasure and cause union unto me from your court and come between you and me i.e, there may not exist any veil between You and me. Allah! Allah! Allah!

Indeed the Clement Lord, who revealed the holy Qur'an unto you, and promised the celestial abode to us, shall cause us return there. (As the Qur'an says "Come back thou to Thy Lord-well pleased, and well-pleasing unto Him"! 89:28)

O our Lord! Send mercy from your presence and grace in our worldly affairs. Verily Allah and His angels shower blessings on the honourable Prophet, O the believers! You too send blessings and peace (Durood-o-Salaam) on him in a befitting and worthy manner. (56)

(31) Durood Syed Ahmed Badawi درود سيد احمد بدوي **Virtues and Excellence**

1. Divine illuminations are excessively attained.
2. Secrets of divinity are revealed.
3. Vision of the Holy Prophet is accorded in dream and waking state.
4. Causes attainment of rank of Poleship (*qutubiyyat*)
5. Esoteric and exoteric (inner and outer) sustenance is given with ease.
6. By the grace of God the reciter overcomes lower-self, satan and all sorts of enemies.
7. Its virtues are immeasurable and countless.
8. If recited three times, is given reward of reciting whole of *Dalail-ul-Khairat*.

Some conditions

1. Must have imaginative view of the presence of the light of Muhammad.
2. Recite three times each after dawn prayer and evening prayer. Strange type of divine mysteries shall be revealed.
3. If recited one hundred times, it will give reward equal to reciting 33 times of *Dalail-ul-Khairat*.
4. If recited one hundred times daily for forty days breaklessly, the reciter will have the sight of such illuminations and virtues whose value and worth is not known to anyone except God.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ شَجَرَةِ
الْأَصْلِ النُّورَانِيَّةِ وَلَمْعَةِ الْقَبْضَةِ الرَّحْمَانِيَّةِ وَأَفْضَلِ الْخَلْقَةِ
الْإِنْسَانِيَّةِ وَأَشْرَفِ الصُّوَرَةِ الْجِسْمَانِيَّةِ وَمَعْدِنِ الْأَسْرَارِ
الرَّبَّانِيَّةِ وَخَزَائِنِ الْعُلُومِ الْإِصْطِفَائِيَّةِ صَاحِبِ الْقَبْضَةِ الْأَصْلِيَّةِ
وَالْبَهْجَةِ السَّنِيَّةِ وَالرُّتْبَةِ الْعَلِيَّةِ مَنْ أُنْزِلَتْ إِلَيْهِ الْوَيْلُ تَحْتَ لَوَائِهِ
فَهُمْ مِنْهُ وَإِلَيْهِ وَصَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ عَدَدَ مَا
خَلَقْتَ وَرَزَقْتَ وَأَمَتٌ وَأَخِيَّتٌ إِلَى يَوْمِ تَبْعَتُ مَنْ أَفْنَيْتَ وَسَلِّمْ
تَسْلِيمًا كَثِيرًا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

O Allah! Send blessing, salutation, and grace to our liegelord and patron Muhammad who is flower of Your Essence, glamour of divine manifestation, best of human creation, most eminent in physical beauty, mine of divine mysteries, treasures of inspired knowledge, total theophany of Divine Light, radiant faced, and highly elevated figure under whose banner all the Prophets will abide. All the former Prophets and Messengers are his beneficiaries

(Spiritually influenced), and are recoured and dedicated to him. May divine blessings greeting and grace be on him, on his family and Companions, in number equal to all His creations, given sustenance, death, and life until the Day of Resurrection on which the deads will be resuscitated. Greet him excessively, and all the praises direct or indirect are for the Lord of worlds. (57)

(32) Durood Syed Ahmad Badawi درود نورالانوار

Qutb ul Aqatab Hazrat Shaikh Ahmad Badwi (d.1278) used to recite this Durood excessively. Hazrat Shakh Ahmad Dhalaan says, that a group of Arafeen (gnostics) have experienced this Durood as the best and efficacious for the fulfilment of needs, acquisition of unveiledness (*Kashaf*) and miracles (*Karamat*), repulsion of arduous affairs and attainment of divine illumination and secrets. Rather it is a great antidote for all kinds of woes. It should be recited one hundred times daily.

اللَّهُمَّ صَلِّ عَلَى نُوْرِ الْأَنْوَارِ وَسِرِّ الْأَسْرَارِ وَتَرْيَاقِ الْأَغْيَارِ وَمِفْتَاحِ
بَابِ الْيَسَارِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الْأَطْهَارِ وَأَصْحَابِهِ
الْأَخْيَارِ عَدَدَ نِعَمِ اللَّهِ وَأَفْضَالِهِ

O Allah! Send blessings on the light of lights, secret of the secrets, best antidote to recognize alterities (*aghyar*), easy access and key to the Paradise who is our lord Muhammad and most near to You and on his chaste descendants, and elect Companions in the number equal to your bounties and generosity. (58)

(33) Durood Abul-Hasan Ali Shadhili درود ذاتی

Attributed to Abul-Hasan Ali Shadhili (d.1258) the compiler of *حزب البحر* (Incantations of the Sea) and the founder

of Shadhiliyya Sufi order.

Excellence:

1. If this Durood is recited once it is equal in reward to hundred thousand times recital of other Durood.
2. If anyone faces anxiety or has intense need, may recite it five hundred times: Allah Most High, by the sanctity and grace of the Holy Prophet (PBUH) fulfills his need and resolves his difficulties.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ نِ الْنُورِ لِدَايِي السَّارِي فِي جَمِيعِ
الْأَثَارِ وَالْأَسْمَاءِ وَالصِّفَاتِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

O Allah! Send blessings on our lord Muhammad who is total theophany (*nur*) of Your Essence (*Dhat*), whose light (*nur*) is causing penetrating influence in all the things, their names and their qualities found in the world, and on his family, and Companions and peace be on all of them. (59)

(34) Durood Nidaya (Vocative) شيخ اسماعيل حقي

A number of divinely learned Ulama and celebrated mystics of Islam have composed vocative type of Durood-o-Salaam. In fact composing this type of Durood and reciting it, asserts that the composer and or the invoker believes in the ubiquity of Rasulullah ﷺ and that Lord of *laulaka* is very much listening this Durood Sharif direct from the reciter without any mediation or means of transmission. There are large number of high ranking auliya Allah who have the vision of the Prophet every moment and all the times in 24 hours. They are never veiled by his blessed vision. This entirely depends on the inner sanctification and enlightenments, sublimation of the spirit and proximity to the Court of Rasulullah ﷺ. Therefore it

is neither controversial matter nor should it be debated. It is a divine mystery and conferment which pertains to the belief in the Oneness of Being (وحدة الوجود) and realization of divinity. Thus it is not indispensable, nor feasible for everyone to achieve this goal. The sun is shining everywhere. Those who have the eyes see it. It is Divine Path and the blessed souls are graced by God Almighty and Glorious to tread it.

Hazrat Maulana Shaikh Ismail Haqqi has recorded this Durood *nidaya* in his *Tafseer* titled روح البيان. This Durood Sharif contains forty different words and is considered highly beneficial and effective for whatever purpose it is recited. Allah Most High fulfills all needs. Who recites it after obligatory prayers, all his complicated matters are resolved. Hazrat Haji Imdad ullah Makki would recite the same Durood Sharif as his litany to have the vision of the Holy Prophet, and he succeeded. He too has advised the following method to adopt for the vision of Rasulullah ﷺ:

After saying night prayer (*Isha*), with complete cleanliness, wearing new clothes, and applying some perfume, one should sit facing Medina, the Radiant, and pray to Allah for the blessed vision of the Holy Prophet. Have an imaginative vision of the face of Rasulullah ﷺ as if he is wearing white, neat and clean clothes and green turban. And by reciting:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Strike to right side, and by reciting:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Strike to left side, and by reciting:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

Strike to the heart,

and continue reciting Durood Sharif as much as possible. Thereafter in odd number recite as much as possible:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا هُوَ أَهْلُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَاهُ.

When going to bed recite *sura Nasr* (نصر) 21 times and having imaginative vision of Rasulullah ﷺ recite Durood Sharif, concentrating unto the heart and facing Qibla, Cast breath on the right palm, keeping it under the head, go to sleep. Do this exercise in Friday night or Monday night. If one repeats this exercise for some time, will achieve his goal.

(60)

Durood Nidaya follows:-

- 1 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
- 2 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَلِيلَ اللَّهِ
- 3 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَجِيَّ اللَّهِ
- 4 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ اخْتَارَهُ
- 5 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ أَرْسَلَهُ اللَّهُ
- 6 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مَنْ عَظَّمَهُ اللَّهُ
- 7 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ
- 8 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ
- 9 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْاَوَّلِينَ

الصلوة والسلام عليك ياسيد 10 الصلوة والسلام عليك يا قائد
الآخرين

الصلوة والسلام عليك يا شفيع الأمة 11 الصلوة والسلام عليك يا عظيم الهمة
الصلوة والسلام عليك يا حامل لواء 12 الصلوة والسلام عليك يا صاحب
الحمد

الصلوة والسلام عليك يا ساقى حوض 13 الصلوة والسلام عليك يا أكثر الناس
المورود تبعا يوم القيامة

الصلوة والسلام عليك ياسيد ولد آدم 14 الصلوة والسلام عليك يا أكرم
الاولين والآخرين

الصلوة والسلام عليك يا بشير 15 الصلوة والسلام عليك يا نذير
الصلوة والسلام عليك يا داعيا إلى الله بإذنه سرا جانا منيرا

الصلوة والسلام عليك يا نبي الرحمة 17 الصلوة والسلام عليك يا مقفى!
الصلوة والسلام عليك يا عاقب 18 الصلوة والسلام عليك يا حاشر
الصلوة والسلام عليك يا مختار 19 الصلوة والسلام عليك يا ماجى
الصلوة والسلام عليك يا أحمد 20 الصلوة والسلام عليك يا محمد

صلوات الله وملائكته ورُسُله وحَمَلَةُ عَرْشه وَجَمِيع خَلقه عَلَيْكَ وَ
عَلَى الْكَ وَأَصْحَابِكَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

1. Blessings and Salutation be on you O the Messenger of Allah! Blessings and Salutation be on you, O the beloved friend of Allah.
2. Blessings and Salutation be on you O the good friend of Allah! Blessings and Salutation be on you O the sincere friend of Allah.
3. Blessings and Salutation be on you O who holds

- intimate communion with Allah! Blessings and Salutation be on you O the best of creation of Allah.
4. Blessings and Salutation be on you O the elect of Allah! Blessings and Salutation be on you, O the illuminated by Allah.
 5. Blessings and Salutation be on you who has been authorized by Allah! Blessings and Salutation be on you who has been exalted by Allah.
 6. Blessings and Salutation be on you who is venerated by Allah! Blessings and Salutation be on you whose honour is being increased every moment by Allah.
 7. Blessings and Salutation be on you O the chief of Messengers! Blessings and Salutation be on you, O the leader of righteous.
 8. Blessings and Salutation be on you O the Seal of Prophets! Blessings and Salutation be on you, O the intercessor of the sinful folks.
 9. Blessings and Salutation be on you O the Prophet of the Lord of the worlds! Blessings and Salutation be on you O the chief of the first ones.
 10. Blessings and Salutation be on you O the chief of the last ones! Blessings and Salutation be on you O the leader of the Messengers.
 11. Blessings and Salutation be on you O the intercessor of the nations! Blessings and Salutation be on you O the stalwart of spiritual aspiration.
 12. Blessings and Salutation be on you O the bearer of the banner of Praise! Blessings and Salutation be on you O the occupant of the Praiseworthy Station.
 13. Blessings and Salutation be on you O the cupbearer of

the fountain *Kauthar*! Blessings and Salutation be on you O the custodian of the people from behind the veil on the Day of Resurrection.

14. Blessings and Salutation be on you O the chief of the children of Adam! Blessings and Salutation be on you O the most honourable from all the former and later creatures.
15. Blessings and Salutation be on you, O the Bringer of good tidings! Blessings and Salutation be on you, O the warner.
16. Blessings and Salutation be on you O the inviter towards Allah! by His permission, (you are) a Radiant Lamp. Blessings and Salutation be on you O the Prophet of those who recourse to Allah.
17. Blessings and Salutation be on you, O the Prophet of mercy! Blessings and Salutation be on you who stands firm.
18. Blessings and Salutation be on you O the Last! Blessings and Salutation be on you, O the first to be resurrected on the Day of Resurrection.
19. Blessings and Salutation be on you, O the sovereign (after God)! Blessings and Salutation be on you O who wipes out vices of mankind (or infidelity).
20. Blessings and Salutation be on you O Ahmad! Blessings and Salutation be on you, O Muhammad.

O the Prophet! Blessings of Allah, and of His angels and of His Messengers, and of the Bearers of Divine Throne (*Arish*) and of His entire creations be on you, and on your family and on your companions, and mercy and gracious

favour of Allah be on all.

(35) Durood Hanafi صلاة شمس الدين محمد الحنفى

This Durood relates to the litanies (*awrad*) of Shamusuddin Muhammad Al-Hanafi which is so much full of verities and subtleties (حقائق ودقائق) that are impossible to count. Imam Abdul Wahab Sharani, while praising this Durood says 'I don't want to dwell for long time to explain reward of this Durood; it is enough for you to understand.

Hazrat Syed Sharif Nomani saw Rasulullah ﷺ in dream inside a tent surrounded by galaxy of auliya Allah alongwith multitude of people. All of sudden a heavenly voice was listened which said. "Is Muhammad Hanafi here?" Rasulullah (ﷺ) called him and seated him near himself. Afterwards, seeing Hazrat Abu Bakr and Hazrat Umar, said "This man is very dear to me, but I don't like his hard and unmethodical turban." Hazrat Abu Bak Siddique sought permission of Rasulullah to set right his turban. Hazrat Abu Bakr Siddique (R.A) took off his own turban and put it on the head of Muhammad Hanafi, leaving its end on left side. At this *Sarwar-i-Kainat* (ﷺ) said "Cause of this honour is that Durood Sharif which he offers to me." This Durood Sharif follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلِّمْ عَدَدَ
مَا عَلِمْتَ وَزِنَةَ مَا عَلِمْتَ وَمِثْلَ مَا عَلِمْتَ

O Allah! Send blessings on Muhammad your unlettered Prophet and on his posterity and on his Companions, and peace (be on them) in the number equal to your knowledge, and as much heavy (weighty) as is in your knowledge, and as much abundant as is Your shoreless

knowledge. (61)

(36) Durood Shaikh Ibrahim Matbooli

شیخ ابراہیم متبولی

Allama Syed Ahmad Dhalwan Makki has mentioned this Durood Sharif in his collection alongwith another Durood composed by Shaikh Shamusuddin Muhammad Hanafi. After these two Durood, he mentioned Durood of Shaikh Ahmad Badwi. He also advised that the disciples should recite any of the two Durood, i.e., Of Matbooli or of Shaikh Shamusuddin regularly in order to gain *Waseela* (mediation). Allama Abdul Wahab Sharani too has explained mysteries and subtilties of these Durood Sharif which is beyond our capacity to dwell on in detail. It is enough to say that Shaikh Ibrahim Matbooli has said, "I desire that no believer should remain deprived of its recital." Allama Yusuf Nabhani is reported to have said, "I desire that whoever is my friend or devout (disciple) must stick to reciting this Durood Sharif."

Shaikh Syed Ibrahim Matbooli, and Shaikh Ali Khwaas were the Spiritual Guides of Shaikh Abdul Wahab Sharani Shaikh. Matbooli was high ranking Sufi whose Spiritual Guide was no other person except Rasulallah (ﷺ) himself. He, quite often would see the Holy Prophet in dream, but later on in complete wakefulness. Imam Sharani narrates that Matbooli would often say, "I havn't see any person honoured with liberality more than Syed Ahmad Badwi, that is why Rasulallah (ﷺ) has made him my brother. If there were more elevated person, the Prophet would have made him my brother." It was routine of Shaikh Matbooli to search out poor mystics in order to provide them

comfort. Once he saw a young man engrossed deeply in adoration. All of his deeds and actions were quite good, but had occupied a low rank. Shaikh Matbooli asked him "Despite your heavy austerities, and renunciation, why are you still at lower rank. Is your father unhappy with you?" He said, "Yes! He was not happy with me." Shaikh Matbooli said "Take me to his grave." When they went to the grave, Shaikh Matbooli addressed his father who came out of grave removing dust from his shroud. Shaikh Yusuf Kurdi was also present. When the dead stood before him, Shaikh Matbooli said, "Some mystics have come to request you to pardon your son, and be happy with him." He said, making you witness, I assure you I am now happy with him." Shaikh Matbooli said, "Now you go back to your grave." He went back to his grave and slept. Tomb of Shaikh Ibrahim locates near Jamiah Sharafuddin in a street named Hussaniya. His Durood Sharif follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَ أَنْ تُصَلِّيَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى سَائِرِ
الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى آلِهِمْ وَصَحْبِهِمْ أَجْمَعِينَ وَأَنْ تَغْفِرَ لِي
مَاضِي وَتَحْفَظَنِي فِيمَا بَقِيَ ۝

O Allah! I implore You through your means that you send blessings on our lord Muhammad and on all the Prophets and Messengers and on their descendants, and all Companions, and forgive my lapses and protect me (from false steps) in future. (62)

(37) Durood Sharif Shooni شيخ علي نور الدين شوني

This Durood Sharif is compiled by Hazrat Shaikh Ali Nuruddin Shooni which he would recite in the assemblies of Durood-o-Salaam in Jamiah Azhar Cairo Egypt for eighty

year. Imam Abdul Wahab Sharani says that Shaikh Ali Nuruddin was one of his spiritual Guides who would remain engrossed in adoration of God Most High day and night. He introduced assemblies of Durood-o-Salaam in Egypt and her surroundings, Baitul muqqdus, Syria, Mecca-the Exalted and Medina the Radiant. He also established such assemblies in the native city of Shaikh Ahmad Badwi and Jamiah al-Azhar which continued for eighty years. A large number of people would attend these assemblies. They used to start this programme from the night before Friday after evening prayer until call for Juma prayer was heard next day.

Imam Sharani says, once in my dream, I heard a voice on the road of Egypt that Muhammad Arabi (ﷺ) is sitting with Shaikh Nuruddin Shooni; whosoever wants to see the Prophet may come to Madressah of Shaikh Nuruddin in Sayufiya. I ran toward Madressah and saw Hazrat Abu Hurraira (R.A) at the gate. I saluted him and went inside. At the second door I saw Hazrat Miqdad bin al- Aswad. I saluted him too and went inside. I saw a person standing at the third gate whom I could not recognize. When I reached the private chamber of Hazrat Shaikh Nuruddin Shooni, I saw him sitting there, but Rasulullah (ﷺ) was not there. I was highly surprised to see Shaikh Nuruddin and kept on looking at his face surprisingly. Meanwhile I saw *Sarwar-e-Kaunain's* (ﷺ) radiant blessed face and whole body glittering like anything on the surface of water. I saluted *Ahmad bila mim*. Rasulullah (ﷺ) greeted me and explained to me some matters as advice and admonition pertaining to my creed and conviction. Instantly I woke up,

and went to see Shaikh Shooni and narrated full account to him. Thus said Shaikh Nuruddin Shooni "By God, I hadn't attained such happiness and bliss ever in my life as I have received today." Saying this he burst into tear. He wept so much that drops poured down from his beard.

Imam Sharani says he saw Hazrat Shaikh Nuruddin in dream after his death. I asked him how he was? He said, "O my dear, God Almighty and Glorious has made me chamberlain (gate-Keeper) of isthmus (*barzakh*). In this world no deed (reward and recompense) gets entry without greeting me first. Durood-o-Salaam, he used to recite follows:

(صلاة مصباح الظلام) Durood Sharif

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي هُوَ أَبْهَى مِنَ الشَّمْسِ
وَالْقَمَرِ وَصَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ حَسَنَاتِ أَبِي بَكْرٍ
وَعُمَرَ وَصَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ نَبَاتِ الْأَرْضِ وَ أَوْرَاقِ
الشَّجَرِ

O Allah! Confer blessings and peace on our lord Muhammad who is far more radiant than sun and moon. And confer blessings and peace on our lord Muhammad in number equal to the virtues of Hazrat Abu Bakr (R.A) and Hazrat Umar (R.A) And send blessings and peace on Muhammad equal in number to the plants and leaves of the trees on earth. (63)

(38) Durood Imam Qastalani امام عبد اللہ قسطلانی

Allama Abdullah Qastalani says I was blessed in my dream with the sight of Rasulullah ﷺ I complained to him of my poverty and hunger. The Prophet graced me to recite the following Durood Sharif.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، وَهَبْ لَنَا اللَّهُمَّ مِنْ
 رِزْقِكَ الْحَلَالِ الطَّيِّبِ الْمُبَارَكِ مَا تَصُونُ بِهِ وُجُوهَنَا عَنِ
 التَّعَرُّضِ إِلَى أَحَدٍ مِنْ خَلْقِكَ، وَاجْعَلْ لَنَا اللَّهُمَّ إِلَيْهِ طَرِيقًا سَهْلًا
 مِنْ غَيْرِ تَعَبٍ وَلَا نَصَبٍ وَلَا مَنَّةٍ وَلَا تَبَعَةٍ، وَجَنِّبْنَا اللَّهُمَّ الْحَرَامَ
 حَيْثُ كَانَ وَأَيْنَ كَانَ وَعِنْدَ مَنْ كَانَ، وَحُلْ بَيْنَنَا وَبَيْنَ أَهْلِهِ، وَأَقْبِضْ
 عَنَّا أَيْدِيَهُمْ وَاصْرِفْ عَنَّا قُلُوبَهُمْ، حَتَّى لَا نَتَقَلَّبَ إِلَّا فِيْمَا
 يَرْضِيكَ، وَلَا نَسْتَعِينَ بِنِعْمَتِكَ إِلَّا عَلَى مَا تُحِبُّ بِرَحْمَتِكَ يَا
 أَرْحَمَ الرَّاحِمِينَ.

O Allah! Send blessings on Muhammad and the family of Muhammad. And grant us, O Allah, from your sustenance so much of the lawful, the good and the blessed that our faces are preserved from turning to any of Your creation. And cause us O Allah-an easy access to it (sustenance) without effort and fatigue and without pleading and pursuing. And save us O Allah, from the unlawful whatever it is, wherever it is and with whomsoever it is. And cause obstacle between us and those who own it. Shut off their hands from us and turn away their hearts from us. All this until our movements are not aimed but towards that which pleases you. And we may not seek succour with your bounties except that which You love. (Grant all this) with your mercy. O Most Merciful. (Tr. Rafique Abdur Rahman, p.67) (64)

(39) Durood Khidri درود خضریٰ

This Durood is attributed to Hazrat Khidr عليه السلام. It is like milestone in Sufi order of Qadiriyya and spread in other Sufi fraternities and divine path across the world through it, so much so it is excessively recited in

Naqshbandiyya order because its high ranking mystics have been benefitted by Qadiriyya spiritual influence. Not only this, they too had got investiture (vicegerency i.e. Khilafat) from Qadiriyya order, for example Hazrat Shaikh Mujaddid-i-alf-i thani, and Hazrat Mian Sher Muhammad Sharakpuri.

The great mystic of the time, Hazrat Ameerul Asr Khwaja Muhammad Bashir Abbasi Qadiri of Gujranwala, ex-spiritual heir (*Sajjada Nishin*) of Dargah Muhallah Ghaus ul Asr narrates that this Durood Sharif is attributed to Hazrat Khidr Abdal Bayabani who gave it to Hazrat Mian Mir Sahib and through him it entered in the spiritual realm of Qadiriyya order.

Hazrat Khwaja Muhammad Karim Ullah Abbasi Qadiri would advise to recite it 21 times after every obligatory prayer. And Hazrat Ameer ul Asr Khwaja Muhammad Bashir would advise to recite this Durood 525 times after Dawn (Fajr) or after Tahajjud (mid-night) prayer, or 105 times after every obligatory prayer in order to complete the figure 525 times. However for Khulafa, it is compulsory for them to recite it one thousand times daily. (65)

Hazrat Mian Sher Muhammad Sharakpuri accords permission to all to recite this Durood Sharif.

صَلَّى اللّٰهُ عَلَى حَبِيْبِهِ سَيِّدِنَا مُحَمَّدٍ وَّآلِهِ وَسَلَّمَ

Blessings of Allah be on His beloved friend, our lord Muhammad and his family and salutation.

(40) Durood Sharif (Abdul Haqq) شیخ عبدالحق

Shaikh Abdul Haqq Muhaddith Dihlawi has written in his book *Jaz-ul-Quloob* (جذب القلوب) that the elders have

compiled some Durood Sharif comprising eloquent words. Four of them from 40 to 43 are produced here.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ مَعْدِنِ الْجُودِ وَالْكَرَمِ، وَمَنْبِعِ الْعِلْمِ
وَالْحِكْمِ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلِّمْ

O Allah! Send blessings on Muhammad who is a mine of generosity and nobility and a fountainhead of knowledge and wisdom, and on his family and Companions, and peace. (66)

(41) Durood Sharif (Abdul Haqq) شیخ عبدالحق

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بِعَدَدِ أَوْرَاقِ الْأَشْجَارِ، وَبِعَدَدِ أَقْطَارِ
الْأَمْطَارِ، وَبِعَدَدِ ذَوَابِّ الْبَرَارِيِّ وَالْبِحَارِ، وَعَلَى آلِهِ وَصَحْبِهِ
وَسَلِّمْ.

O Allah! Send blessings on Muhammad in number equal to the leaves of the tree, and equal in number to rain-drops, and equal in number to the beasts on earth and in seas. And (bless) also his family and his Companions and (send) peace. (67)

(42) Durood Sharif (Abdul Haqq) شیخ عبدالحق

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بِعَدَدِ كُلِّ ذَرَّةٍ أَلْفَ أَلْفِ مَرَّةٍ، وَعَلَى آلِهِ
وَصَحْبِهِ وَسَلِّمْ.

O Allah! Shower blessings on Muhammad equal in number to every atom a million times, and on his family and his Companions. And (send) peace. (68)

(43) Durood Sharif (Abdul Haqq) شیخ عبدالحق

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا خَلَقْتَ وَذَرَأْتَ وَبَرَأْتَ،
وَعَدَدَ كُلِّ قَطْرَةٍ قَطَرْتُ مِنْ سَمَائِكَ إِلَى أَرْضِكَ، مِنْ حِينِ

خَلَقْتَ الدُّنْيَا إِلَى يَوْمِ الْقِيَامَةِ أَلْفَ مَرَّةٍ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَامٌ.

O Allah! Shower blessings on our lord Muhammad equal in amount to what you have created and have spread and have given life to them. And (blessings) equal to the number of rain-drops that have dropped down from the heaven to the earth since the time you created the world to the Day of Resurrection - a thousand times. And (blessings be) on his family and on his Companions. And (send) peace.

(69)

(44) Durood Syed Ameer Ali Shah سید امیر علی شاہ

On Wednesday the 21st March, 2000 (25 Zulhaj 1421 A.H) before midnight prayer (*tahajjud*) Sayyed Ameer Ali Shah had the vision of Rasulallah ﷺ in between dream and waking state. He dictated him the following Durood Sharif to invoke on him.

إِلَهِي أَصَلِّي وَسَلِّمْ عَلَى حَبِيبِكَ الْمُخْتَارِ وَاضِعِ الْخَيْرِ
وَالْإِخْيَارِ دَافِعِ الشَّرِّ وَالْأَشْرَارِ وَاضِعِ الْحَلِّ وَالْإِخْتِيَارِ كَاشِفِ الْهَمِّ
وَالْغَمِّ وَالْحُزْنِ وَالْإِضْطِرَارِ وَالْمَلَالِ وَالْهَزْيَانِ مَنبِعِ النُّورِ الشَّرِيعَةِ
وَالطَّرِيقَةِ وَالْحَقِيقَةِ وَالْمَعْرِفَةِ وَالْوَجْدَانِ وَالْعِرْفَانِ وَالسُّلُوكِ
وَمُعْطَى تَاجِ السُّلَاطِينِ وَالْمُلُوكِ مُعَلِّمِ وَالْحَقِيقَةِ وَالْمَعْرِفَةِ
وَالْعِرْفَانِ حَبِيبِ الْمَلِكِ الدِّينِ خَاتَمِ النَّبُوتِ وَالرِّسَالَةِ وَالْأَدْيَانِ
الْبَاطِلَةِ وَمَعَالِجِ الْعِلَلِ الْكَاسِرَةِ الْقَاتِلَةِ وَطَبِيبِ الْأَوْبِيَةِ الْبَدَنِيَّةِ
وَالنَّفْسَانِيَّةِ وَالرُّوحَانِيَّةِ صَاحِبِ عَيْنِ الْكَمَالِ وَالْفَضْلِ وَالْإِفْضَالِ
مَحْبُوبِ رَبِّ ذِي الْجَمَالِ وَعَلَى آلِهِ وَعَتَرَتِهِ وَأَهْلِ بَيْتِهِ وَبَارِكْ
وَسَلِّمْ اللَّهُمَّ صَلِّ وَيَا مُحَمَّدُ صَلِّ عَلَى الْأَمِيرِ وَعَلَى آبَائِهِ وَأَجْدَادِهِ
وَمَشَائِخِهِ الْقَادِرِيَّةِ خُصُوصًا عَلَى قُدْوَةِ السَّالِكِينَ سَنَدِ الْوَاصِلِينَ

حُجَّةَ الْمَقَرَّبِينَ سَيِّدَنَا وَهَادِيَنَا وَمُرْشِدَنَا سَيِّدُ طَاهِرٍ عَلَا وَالِدِينَ آلِ
الْجِبْلَانِي نَقِيبُ الْأَشْرَافِ الْبَغْدَا (العراق) وَعَلَى عَشْرَتِهِ وَذُرِّيَّتِهِ
وَأَنْبَاءِهِ وَعَلَى جَمِيعِ الصَّالِحِينَ إِلَى يَوْمِ الْقِيَامَةِ وَبَعْدَهَا.
الْمُجِيرُ السَّيِّدُ أَمِيرُ عَلِيَّشَاه، نَقْوَى الْبُخَارَى الْكَاشِغِي الْحَبْلَاوِي الْقَادِرِي

O Allah! I petition you to send blessings on Your authoritative beloved friend and I submit my humble salutation to him. The holy being of Rasulullah ﷺ is the foundation of all good deeds. His august being provides protection from all discord and sedition and from wicked and mischief monger elements. He is the backbone of self-confidence and deliverer of every distress and affliction. His holy being eliminates all anxieties, woes, distress and grief. He is the real cause of adherence to Shariah, Divine path, Truth, gnosis, unitive life and cognition of God Most High. He crowns the Kings, and educates the creatures to know reality and basis of all things. He loves the kings who establish justice in the world. By the grace of his advent, the doors of all the former religions were closed permanently. He is the real physician of fatalic diseases: of all spiritual, sensual and physical ailments. He is the fountainhead of magnificence, sublimity and perfections.

His holy being is the friend of Beatific vision of the Lord (حَسَنُ اَزَل). And blessings and greetings of Allah be on him, on his grand sons and daughters, on his progeny, household, and divine grace and peace be on all of them.

O Allah! O Muhammad! Blessing and peace be on Sayyed Ameer Ali, his elders, his Mashaikh, especially the Mashaikh of Qadiriyya order, the seekers of divine nearness, our spiritual Guide Shaikh Sayyed Tahir Alauddin, who is

the prince of Iraq and on his family and descendants and on all *dervish* of Qadiri mystical order till the Day of Resurrection and thereafter. (70)

(45) Durood Sharif. حبیب البشر خیری

God Almighty and Glorious divined this Durood Sharif in the heart of Khairi and brought onto his tongue. It is hoped the reciters would also be benefitted.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ وَانْعَمْ عَلَى سَيِّدِنَا مُحَمَّدٍ سَيِّدِ الْقَاسِمِينَ
وَمَحْبُوبِ صَاحِبِ مَفَاتِيحِ خَزَائِنِ السَّمَاوَاتِ وَالْأَرْضَيْنِ وَعَلَى
آلِهِ وَأَزْوَاجِهِ وَصَحْبِهِ وَسَلِّمْ.

O Allah! Send blessings, peace and gracious favour on our lord Muhammad who is the chief of all those who distribute worldly and celestial boons and bounties and who is the beloved friend of the Lord, possessor of keys of all the treasures found in the earth and heavens, and peace be on his descendants, wives, and Companions. (71)

(46) Durood Dalail-ul-Khairat دلائل الخیرات

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ مَا سَجَعَتِ
الْحَمَائِمُ وَحَمَتِ الْحَوَائِمُ وَسَرَحَتِ الْبَهَائِمُ وَنَفَعَتِ التَّمَائِمُ
وَشَدَّتِ الْعَمَائِمُ وَنَمَتِ النَّوَائِمُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ مَا أَبْلَجَ الْأَصْبَاحُ وَهَبَّتِ الرِّيَّاحُ وَدَبَّتِ
الْأَشْبَاحُ وَتَعَاقَبَ الْغُدُوُّ وَالرُّوَّاحُ وَتَقَلَّدَتِ الصِّفَاحُ وَاعْتَقَلَتِ
الرِّمَاحُ وَصَحَّتِ الْأَجْسَادُ وَالْأَرْوَاحُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ مَا دَارَتِ الْأَفْلَاقُ وَدَجَّتِ
الْأَخْلَاقُ وَسَبَّحَتِ الْأَمْلاَكُ.

O Allah! Confer blessings on our lord Muhammad and the family of our lord Muhammad till the pigeons continue

to coo and the birds fly around, and the cattle graze, and the amulets (charms) give benefit, and the turbans put on, and the growing things continue to grow. O Allah! Shower blessings on our lord Muhammad and the family of our lord Muhammad as long as the mornings shine and the breezes blow and the bodies move and morning and evening alternate and the swords are carried and spears shoot, and bodies and souls remain in good health. O Allah! Shower blessings on our lord Muhammad and the family of our lord Muhammad, as long as the heavens revolve, and darkness of the nights prevails and the angels continue to praise God.

(72)

(47) Durood Dalail-ul-Khairat دَلَائِلُ الْخَيْرَاتِ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ الَّذِىْ هُوَ قُطْبُ الْجَلَالَةِ وَشَمْسُ
النُّبُوَّةِ وَالرِّسَالَةِ وَالْهَادِىْ مِنَ الضَّلَالَةِ وَالْمُنْقِذُ مِنَ الْجَهَالَةِ صَلِّ
اللّٰهُ عَلَيْهِ وَسَلِّمْ صَلَوةً دَائِمَةً اِلَّا تَصَالِ وَالتَّوَالِىْ مُتَعَابَةً بِتَعَابٍ
الْاَيَّامِ وَاللَّيَالِىْ.

O Allah! Send blessings on our lord Muhammad who is Pole (*Qutb*) of majesty, sun of Prophethood and Messengerhood, guide to those who have gone astray, who causes exit from ignorance. Blessings and peace of Allah be on him continuously and incessantly for coming day and night till eternity. (73)

(48) Durood Dalial-ul-Khairat دَلَائِلُ الْخَيْرَاتِ

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ نَّبِيِّكَ وَرَسُوْلِكَ
وَسَيِّدِنَا اِبْرَاهِيْمَ خَلِيْلِكَ وَصَفِيِّكَ وَسَيِّدِنَا مُوْسٰى كَلِيْمِكَ
وَنَجِيِّكَ. وَسَيِّدِنَا عِيْسٰى رُوْحِكَ وَكَلِمَتِكَ وَعَلٰى جَمِيْعِ
مَلَائِكَتِكَ وَرُسُلِكَ وَانْبِيَاؤِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ

وَأَصْفِيَاكَ وَخَاصَّتِكَ وَأَوْلِيَاكَ مِنْ أَهْلِ أَرْضِكَ
وَسَمَائِكَ. وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ خَلْقِهِ وَرِضَاءِ
نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِذَاذَ كَلِمَاتِهِ وَكَمَا هُوَ أَهْلُهُ وَكُلَّمَا ذَكَرَهُ
الذَّاكِرُونَ وَغَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ وَعَلَى أَهْلِ بَيْتِهِ وَعِثْرَتِهِ
الطَّاهِرِينَ وَسَلَامٌ تَسْلِيمًا.

○ Allah! Send blessings, peace, and gracious favour on our lord Muhammad ﷺ who is Your Prophet and Messenger and our lord Ibrahim (A.S) who is Your friend and chosen, and our lord Musa (A.S) who is your interlocutor (the one with whom You spoke) and shared your secrets, and our lord Isa (A.S) (Jesus Christ) who is Your Spirit and Your words. And blessings and peace be on all Your angels and Messengers, and Prophets, venerated people among your creatures, and the chosen one, Your distinguished figures, Your auliya (mystic men) pertaining to earth and heavens. And peace be on our lord Muhammad ﷺ, equal in number to His creation, His pleasure, and equal in weight to His Throne, and equal to the amount of ink of His words and according to what does he (Rasulullah ﷺ) deserve, and whenever he is remembered by those who remember him, and whenever he is not remembered by those who forget to remember, and on his household, pious generation with worthy salutation. (74)

(49) Durood Dalail-ul-Khairat دَلَائِلُ الْخَيْرَاتِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَضْلِ أَنْبِيَاكَ وَأَكْرَمِ أَصْفِيَاكَ
وَأِمَامِ أَوْلِيَاكَ وَخَاتِمِ أَنْبِيَاكَ وَحَبِيبِ رَبِّ الْعَالَمِينَ وَشَهِيدِ

الْمُرْسَلِينَ وَشَفِيعَ الْمُذْنِبِينَ وَسَيِّدَ وَلَدِ آدَمَ أَجْمَعِينَ الْمَرْفُوعَ
 الذِّكْرَ فِي الْمَلَكَةِ الْمُقَرَّبِينَ الْبَشِيرَ النَّذِيرَ السِّرَاجَ الْمُنِيرَ
 الصَّادِقَ الْأَمِينَ الْحَقَّ الْمُبِينَ الرَّءُوفَ الرَّحِيمَ الْهَادِيَ إِلَى
 الصِّرَاطِ الْمُسْتَقِيمِ الَّذِي آتَتْهُ سَبْعَا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ
 نَبِيَّ الرَّحْمَةِ وَهَادِيَ الْأُمَّةِ أَوَّلِ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَيَدْخُلُ
 الْجَنَّةَ وَالْمُؤَيَّدَ بِسَيِّدِنَا جَبْرِيلَ وَ سَيِّدِنَا مِيكَائِيلَ الْمُبَشِّرِ فِي
 التَّوْرَةِ وَالْإِنْجِيلِ الْمُصْطَفَى الْمُجْتَبَى الْمُتَّخَذَ أَبِي الْقَاسِمِ سَيِّدِنَا
 مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ.

O Allah! Send blessings on our lord Muhammad ﷺ who is eminent in Your Prophets, and honoured in your chosen noble ones, and leader of your mystic men (auliya Allah) and Seal of Your Prophets and beloved friend of the Lord of all the worlds, and witness of the Messengers, and intercessor of the sinful folks, and the chief of all the generations of Adam, whose august name is mentioned in the highest Assembly of the angels of access, who is the Bringer of good Tidings, the warner, the Radiant Lamp, the Sincere, Trustworthy, the Truth, the Evident, Mild and Merciful, who guides to the right path, who was granted seven verses (Sura Al-Fatihah), and the holy Qur'an, the Prophet of mercy, Guide of Muslim Ummah, the first one to be resurrected, the first one to enter Paradise, the one who was assisted by our lord Gabriel (A.S), and our lord Maikail (A.S), the one, happy tiding of whose advent was revealed in the holy scriptures of Taurat and Injeel, Mustafa

(chosen) Mujtaba (Elect), the honoured, Abul Qasim, our lord Muhammad son of Abdullah who was son of Abdul Muttalib who was son of Hashim. (75)

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَ

أَصْحَابِكَ وَأَهْلِ بَيْتِكَ يَا حَبِيبَ اللَّهِ

☆☆☆☆☆

Section 3

Durood Sharif Under Descriptive Headings

(1) Durood Sharif (For the sight of Rasulullah ﷺ)

Allama Sakhawi states that whosoever intends to see the Holy Prophet ﷺ in dream, should recite the following Durood in odd number of times:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا اَمَرْتَنَا اَنْ نُّصَلِّيَ عَلَيْهِ اَللّٰهُمَّ صَلِّ عَلٰى
مُحَمَّدٍ كَمَا هُوَ اَهْلُهُ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضٰى.

O Allah! Shower blessings on Muhammad as You have bidden us to do. O Allah! Shower blessings on Muhammad as it is worthy of his sublimity. O Allah! Bless Muhammad as you like and please. (76)

(2) Durood Sharif (For the sight of Rasulullah ﷺ)

Shaikh Abdul Haqq Muhaddith Dihlawi, states that whosoever offers two Rakaat prayer and in each Rakaat recites sura Ikhlas twenty five times after sura Al-Fatihah and after finishing this voluntary prayer recites the following Durood one thousand times, will have sight of Rasulullah in his dream.

صَلِّى اللّٰهُ عَلٰى النَّبِىِّ الْاُمِّىِّ

Allah bless the unlettered prophet. (77)

(3) Durood Sharif (For the sight of Rasulullah ﷺ)

Hazrat Shaikh Abdul Haqq Muhaddith Dihlawi, in his book entitled *Targheeb Ahl-e-Sadaat*, has suggested the following Durood. If one says two Rakaat voluntary prayer on Thursday night with reciting *Ayat-ul-Kursi* and sura Ikhlas eleven times each in every Rakaat, and after finishing

this prayer, recites Durood Sharif as follows, one hundred times, then he will achieve his object of seeing Rasulullah ﷺ in dream within three weeks. (Insha Allah)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَإِلِهِ وَأَصْحَابِهِ وَسَلَّمَ

O Allah! Send your blessings and peace on Muhammad the unlettered Prophet and on his descendants and on his Companions. (78)

(4) Durood Sharif (For the sight of Rasulullah ﷺ)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِيِّ الْقَدْرِ
الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

O Allah! Bless Muhammad, the unlettered Prophet, beloved friend of Allah highly exalted, possessor of sublime elevated position, and on his family and Companions blessings and peace too.

Recite, may it be once on every Friday night. It will cause vision of the Holy Prophet in the world and also in grave. (79)

(5) Durood Sharif (For the vision of Rasulullah ﷺ)

Imam Abdul Wahab Sharani says that Rasulullah ﷺ said "whosoever recites this Durood on me, he will see me in dream, and he who sees me in dream, will also see me on the Day of Resurrection, and he who sees me on this Day, I will intercede for him. He will drink from the fountain of Kausar, and Hellfire will be unlawful to him.

Imam Yusuf Nabhani says "I tried recital of this Durood Sharif and slept and saw Rasulullah ﷺ in dream. I saw his radiant face, shining like moon. I talked to him, and then that beautiful face veiled in moon. I appealed to Allah Most High, to bless me, by virtue of Rasulullah ﷺ, with

other boons and bounties which the Prophet ﷺ has promised in Hadith.

اللَّهُمَّ صَلِّ عَلَى رُوحِ مُحَمَّدٍ فِي الْأَرْوَاحِ وَعَلَى جَسَدِهِ فِي
الْأَجْسَادِ وَعَلَى قَبْرِهِ فِي الْقُبُورِ (القول البديع ص 32)

O Allah! Shower blessings on the soul of Muhammad from among the souls, on the body of Muhammad from among the bodies, and on the grave of Muhammad from among the graves. Shaikh Abdul Haqq Dehlavi (Allah have mercy on him) writes in '*Jazb-ul-Quloob*' that this Darood is recited often in the two Haram Sharifs and the following words are added to it:

وَصَلِّ عَلَى إِسْمِ مُحَمَّدٍ فِي الْأَسْمَاءِ

And Bless the name of Muhammad among the names.

(80)

(6) Durood Sharif (For Intercession) درودِ شفاعت

The Holy Prophet ﷺ said, He who recites the following Durood Sharif, my intercession for him becomes mandatory on the Day of Judgement.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ مِنْكَ يَوْمَ الْقِيَامَةِ
(الشفاء ص 75)

O Allah! Send Your complete blessings on Muhammad and cause him to occupy such station and abode which would be nearest to You on the Day of Resurrection. (81)

(7) Durood Sharif (Advised by the Prophet)

Allama Kamaluddin Dumeri quotes Shaikh Abdullah bin Noman in *Sharah Minhaj* as saying "I was blessed by the vision of the Holy Prophet hundred times. The last time I implored the Holy Prophet to disclose to me which is the best Durood that I may invoke on you?" He said use the

following words:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ نِ الَّذِي مَلَأَتْ قَلْبُهُ مِنْ جَلَالِكَ،
وَعَيْنِيهِ مِنْ جَمَالِكَ، فَأَصْبَحَ فَرِحًا مَسْرُورًا مُوَيْدًا مَنصُورًا وَعَلَى
آلِهِ وَصَحْبِهِ تَسْلِيمًا وَ الْحَمْدُ لِلَّهِ عَلَى ذَالِكَ

O Allah! Bless our lord Muhammad whose heart you have filled up with Your Glory and his eyes with Your Beauty. Thus, he became happy and blissful and well supported, and victorious and on his children, Companions, and peace be on him, and Praise be to Allah likewise. (82)

(8) Durood Sharif (when you arrive at the Tomb)

Allama Sakhawī says that when a visitor may arrive at the mausoleum (Rauda-e-Rasool), he must stand facing the tomb and say:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلَامُ
عَلَيْكَ يَا خَيْرَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ، السَّلَامُ
عَلَيْكَ يَا حَبِيبَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ، السَّلَامُ
عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ، السَّلَامُ عَلَيْكَ يَا رَسُولَ رَبِّ الْعَالَمِينَ،
السَّلَامُ عَلَيْكَ يَا قَائِدَ الْغُرِّ الْمُحَجَّلِينَ، السَّلَامُ عَلَيْكَ يَا بَشِيرَ،
السَّلَامُ عَلَيْكَ يَا نَذِيرَ، السَّلَامُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ
الطَّاهِرِينَ، السَّلَامُ عَلَيْكَ وَعَلَى أَزْوَاجِكَ الطَّاهِرَاتِ أُمَّهَاتِ
الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكَ وَعَلَى أَصْحَابِكَ أَجْمَعِينَ، السَّلَامُ
عَلَيْكَ وَعَلَى سَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، وَمَا مِنْ عَبْدٍ لِلَّهِ
الصَّالِحِينَ، جَزَاكَ اللَّهُ تَعَالَى عَنَّا يَا رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا
عَنْ قَوْمِهِ، وَرَسُولًا عَنْ أُمَّتِهِ، وَصَلَّى عَلَيْكَ كُلَّمَا ذَكَرَكَ
الذَّاكِرُونَ، وَكُلَّمَا غَفَلَ عَنْ ذِكْرِكَ الْغَافِلُونَ، وَصَلَّى عَلَيْكَ فِي
الْأَوَّلِينَ، وَصَلَّى عَلَيْكَ فِي الْآخِرِينَ، أَفْضَلَ وَأَكْمَلَ وَأَطْيَبَ

مَا صَلَّيَ عَلَى أَحَدٍ مِّنَ الْخَلْقِ أَجْمَعِينَ، كَمَا اسْتَقْدَنَا بِكَ مِنَ
الضَّلَالَةِ، وَبَصَّرَنَا بِكَ مِنَ الْعَمَى وَالْجَهَالَةِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ، وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ، وَخَيْرُهُ مِنْ خَلْقِهِ، وَأَشْهَدُ أَنَّكَ
بَلَغْتَ الرِّسَالَةَ، وَأَدَّيْتَ الْأَمَانَةَ، وَنَصَحْتَ الْأُمَّةَ، وَجَاهَدْتَ فِي اللَّهِ
حَقَّ جِهَادِهِ، اَللّٰهُمَّ اِنِّهِ نِهَآيَةَ مَا يَنْبَغِيْ اَنْ يَّأْمَلُهُ الْاُمَلُوْنَ.

Peace be on you, O Messenger of Allah. Peace be on you, O Prophet of Allah. Peace be on you, O Chosen one of Allah. Peace be on you, O best of the creation of Allah. Peace be on you, O the one dearest to Allah. Peace be on you, O Chief of the Messengers. Peace be on you, O Seal of the Prophets. Peace be on you, O Messenger of the Lord of the Universe. Peace be on you, O Leader of those whose faces and hands and feet shine. Peace be on you, O Provider of glad tidings. Peace be on you, O Warner (against the punishment of Allah). Peace be on you and on the pure people of your house. Peace be on you and on your chaste wives, mothers of the believers. Peace be on you and on your Companions, all of them. Peace be on you and on all the Prophets and the Messengers, and all the righteous worshippers of Allah. May Allah the Exalted reward you, from us, O Messenger of Allah better than what He has rewarded a Prophet from his people, and a Messenger from his nation. And may He bless you every time they mention you who remember, and every time they forget to mention you who are neglectful. And may He bless you among the foremost, and may He bless you among the later ones - a better, a more complete, and a purer blessing than He has blessed any one in the creation, altogether. As He has saved us through you from being misled, and gave us insight that

we may not be blind to his teachings and that we may not be ignorant. I bear witness that there is no deity except Allah. And I bear witness that you are His servant and His Messenger, and His chosen one among His creation. And I bear witness that you have transmitted your message, and fulfilled your trust, and counselled the people, and endeavoured in the cause of Allah in fulfilment of the rights of 'jihad'. O Allah! Grant him the utmost that for which a hopeful may hope.

After invoking this blessings, he may pray for himself and for all the Muslim men and women. Then he should offer salutations and greetings to Hazrat Abu Bakr (R.A) and Hazrat Umar (R.A) Then he may pray to Allah. Finally, when he decides to end his visit to return home, he may repeat the foregoing Durood at the Rauda of the Prophet ﷺ and add the following words thereafter:

أَوْصَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلَ مَا صَلَّى عَلَى أَحَدٍ مِنَ النَّبِيِّينَ، وَرَفَعَ
 دَرَجَتَهُ فِي عِلِّيِّينَ، وَأَتَاهُ الْوَسِيلَةَ، وَالْمَقَامَ الْمَحْمُودَ، وَالشَّفَاعَةَ
 الْعَظُمَى، كَمَا جَعَلَهُ رَحْمَةً لِلْعَالَمِينَ، وَهَنَاهُ بِمَا أَعْطَاهُ، وَزَادَهُ فِي مَا
 مَنَحَهُ وَأَوْلَاهُ، وَتَابَعَ لَدَيْهِ مَوَاهِبَهُ وَعَطَايَاهُ، وَأَسْعَدَنَا بِشَفَاعَتِهِ يَوْمَ
 الْقِيَامَةِ، وَكَافَاهُ عَنَّا وَجَارَاهُ، وَأَجْزَلَ مَثُوبَتَهُ، وَرَفَعَ دَرَجَتَهُ بِمَا آدَاهُ
 إِلَيْنَا مِنْ رِسَالَتِهِ، وَأَفَاضَ عَلَيْنَا مِنْ نُصْرِهِ وَعِلْمَنَاهُ، إِنَّهُ قَرِيبٌ
 مُجِيبٌ.

And blessings of Allah and peace be on him better than He has blessed any one of the prophets. May He raise his status in the 'illiyeen' (the upper part of Paradise), and grant him the 'waseelah', and the highest status, and the most effective (right of) intercession. You have made him a mercy

for the universe, so make him happy with what You have granted him, and increase what You have granted him, and (make him happy) with what You have favoured him, and follow these one gift after another with him, and honour us with this intercession on the Day of Resurrection, and reward him on our behalf, and increase his recompense, and elevate his position for he did deliver to us the message entrusted to him and overfilled us with his bounty and gave us knowledge. Indeed, Allah is near, and the One who answers the prayers. (83)

(9) Durood Taj درود تاج

Hazrat Maulana Qari Sulaiman Phulwari has written in his work '*Durood-o-Salaam*', that Hazrat Khwaja Syed Abul-Hasan Shadhili (d.1258) presented Durood Taj to the Holy Prophet (sallalloho-alaihe wasallam) in meeting and requested to accord approval of this litany to recite at the time of conveying reward of virtue (ايصال ثواب). His holiness approved it. This excellence and gracious acceptance is sufficient evidence of its blessedness. The methods of its recitation are given in number of printed books.

Durood Sharif

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَاحِبِ التَّاجِ وَالْمِعْرَاجِ
وَالْبُرَاقِ وَالْعَلَمِ دَافِعِ الْبَلَاءِ وَالْوَبَاءِ وَالْقَحْطِ وَالْمَرَضِ وَالْآلَمِ
اِسْمُهُ مَكْتُوبٌ مَّرْفُوعٌ مَّشْفُوعٌ مَّنْقُوشٌ فِى اللُّوحِ وَالْقَلَمِ
سَيِّدِ الْعَرَبِ وَالْعَجَمِ ط جِسْمُهُ مُقَدَّسٌ مُّعْطَرٌ مُّطَهَّرٌ مُّنَوَّرٌ فِى
الْبَيْتِ وَالْحَرَمِ شَمْسِ الضُّحَى بِذَرِ الدُّجَى صَدْرِ الْعُلَى نُورِ الْهُدَى

كَهْفِ الْوَرَىٰ مُصْبَاحِ الظُّلَمِ جَمِيلِ الشِّيمِ ط شَفِيعِ الْأَمَمِ ط
 صَاحِبِ الْجُودِ وَالْكَرَمِ ط وَاللَّهِ عَاصِمُهُ وَجَبْرِيلُ خَادِمُهُ وَالْبَرَّاقُ
 مَرْكَبُهُ وَالْمِعْرَاجُ سَفَرُهُ وَسِدْرَةُ الْمُنْتَهَىٰ مَقَامُهُ وَقَابُ قَوْسَيْنِ
 مَطْلُوبُهُ وَالْمَطْلُوبُ مَقْصُودُهُ وَالْمَقْصُودُ مَوْجُودُهُ سَيِّدِ الْمُرْسَلِينَ
 خَاتَمِ النَّبِيِّينَ شَفِيعِ الْمُذْنِبِينَ أَيْسِ الْغَرِيِّينَ رَحْمَةً لِلْعَالَمِينَ رَاحَةَ
 الْعَاشِقِينَ مُرَادِ الْمُشْتَاقِينَ شَمْسِ الْعَارِفِينَ سِرَاجِ السَّالِكِينَ
 مُصْبَاحِ الْمُقَرَّبِينَ مُحِبِّ الْفُقَرَاءِ وَالْغُرَبَاءِ وَالْمَسَاكِينِ سَيِّدِ
 الثَّقَلَيْنِ نَبِيِّ الْحَرَمَيْنِ إِمَامِ الْقِبْلَتَيْنِ وَسَيِّدِنَا فِي الدَّارَيْنِ صَاحِبِ
 قَابِ قَوْسَيْنِ مَحْبُوبِ رَبِّ الْمَشْرِقَيْنِ وَالْمَغْرِبَيْنِ جَدِّ الْحَسَنِ
 وَالْحُسَيْنِ مَوْلَانَا وَمَوْلَى الثَّقَلَيْنِ أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ نُورِ
 مَنِ نُورِ اللَّهِ يَأْتِيهَا الْمُشْتَاقُونَ بِنُورِ جَمَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ وَاصْحَابِهِ
 وَسَلِّمُوا تَسْلِيمًا.

In the Name of Allah, The Compassionate, The Merciful. O
 Allah! Bless Muhammad our master and our patron, the
 wearer of holy crown, the one who ascended the heavens,
 the rider of Buraq (heavenly steed) and the bearer of the
 banner of the Divine Unity! The remover of affliction,
 epidemic, famine, disease, and pang. His name is written,
 exalted, authorised for intercession, inscribed in the
 Guarded Tablet and Supreme Pen. He is the leader of the
 Arabs and non-Arabs. His body is sanctified, incensed,
 purified, illuminated in the sanctuary of Kaba and its
 outskirts. He is the sun of bright morning, the full moon of
 the dark night, the occupant of the highest station in the
 heaven, the light of the right guidance, the refuge for the

creation, the radiant lamp in the darkness, the possessor of the excellent manners, the intercessor for the nations, endowed with generosity and magnificence. God is his guardian and Gabriel is his attendant, the Buraq (heavenly steed) is his riding mount, holy ascension is his journey and "the Lote Tree of the farthest limit" is his station (temporary). His object is to come closest (two bowlength) to God, this object is his final goal, and this object of his has the complete realization of Divine Unity. He is the chief of all the Prophets, Seal of the Prophets, the intercessor for the sinful folk, friend of the poor, mercy for the universe, comfort for the lovers, cherished object of aspirants, the sun of the gnostics, radiant lamp for the wayfarers of the spiritual path, luminary for the Divine favourites, the lover of the poor, the mendicants and the pauper. He is the lord of jinn and mankind, the Prophet of twin sacred cities, "Mecca - the exalted, and Madina-the radiant", the Imam of the Baytullah Sharif and Baytul Maqdas, our Waseelah (medium) in this world and the Hereafter, appropriated for "two bowlength or less." He is the beloved of the Lord of the Easts and the Wests, maternal grandfather of Hazrat Imam Hasan and Hazrat Imam Hussain. He is our patron and the patron of jinn and mankind, the father of Hazrat Qasim, Muhammad son of Abudullah who is the light of the Divine Light. O you the lovers of the Beauty of Muhammad! Invoke Divine blessings on him, on his

progeny, on his Companions and salute him with worthy salutation. (84)

(10) Durood Tunjina درود توجینہ

This Durood Sharif was revealed to Shaikh Moosa Zareen by the Holy Prophet ﷺ himself when he was on voyage and the ship started sinking on account of heavy sea-storm. All the passengers on board started crying and screaming. Shaikh Moosa Zareen was overcome by asleep and he saw the Holy Prophet ﷺ in dream who advised him to recite this Durood one thousand times including all the passengers on board. Shaikh Moosa Zareen got up, he and all the people on board started reciting this Durood. They had hardly recited the Durood three hundred times when the storm subsided and the ship came out of danger and resumed its journey and reached destination safe and sound. Whosoever recites this Durood five hundred times, will gain number of benefits and richness. It causes deliverance from any anxiety and calamity if recited one thousand times.

Shaikh Akbar Muhyiuddin Ibn Arabi says that this Durood Sharif is a treasure from the treasures of Supreme Throne. Whoever recites it at midnight, God will fulfil any of his specific needs of this world and Hereafter. This Durood is indeed, highly efficacious in the acceptance of supplication, faster than lightning, great penacea and great antidote for all sort of calamities and ailments. (85)

Maulana Ashraf Ali Thanwi says that this Durood Sharifi if recited excessively and if hanged in the house is best protection from epidemic diseases, cholera, plague etc. It has been tried to be very useful. It also gives peace and

contentment to the heart.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُنَجِّنَا
بِهَا مِنْ جَمِيعِ الْأَهْوَالِ وَالْآفَاتِ وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى
الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي
الْحَيَاةِ وَبَعْدَ الْمَمَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah! Bless our lord Muhammad and the descendants of our lord Muhammad with such blessings by virtue of which You rescue us from all distresses and calamities, accomplish our needs, cleanse us from all vices, elevate our ranks to higher degrees near You, and cause us to achieve our highest aims of righteousness in the life of this temporal world and after death. Indeed, You have Power over all things.

(11) Durood Tafreegiya درود تفریحیہ

Durood Tafreegiya basically means that litany which causes expansion. In the book *خزینۃ الاسرار (Khazinahtul-Asrar)* Shaikh Arif Muhammad Haqqi Nazli with reference to Imam Qurtabi relates that a person who recites this Durood forty one times or one hundred times or more daily, Allah Most High removes his anxieties and anguish and alleviates his woes and distress, ameliorates his condition, enlarges his sustenance, opens doors of virtues and good deeds to do. His voice carries weight in government circle and is protected from the trials and tribulations of the time. God delivers him from poverty and destitution and creates his love in the hearts of the creation, and whatever he implores God gives him. This Durood is said to be a treasure from divine treasures. Its recital is key to the treasure that God opens to

the person who recites it excessively. The people living in Western side, call it Durood-i-Nariyya, (ناریہ) because whenever they want to repel any evil, they get together and recite this Durood four thousand, four hundred, and forty four times. Thus by the end of this exercise, they achieve their goal.

Shaikh Maghrabi, Shaikh Syed Zain Makki and Shaikh Sanoosi have added these words to this Durood:

فِي كُلِّ لَمْحَةٍ وَنَفْسٍ بَعْدَ كُلِّ مَعْلُومٍ لَكَ

These Mashaikh have said whoever recites this Durood eleven times in one sitting; it would mean, sustenance descends on him from heaven and springs up from earth.

Imam Denoori says whoever recites it eleven times after every obligatory prayer, and makes it his permanent litany, his sustenance would never disconnect. He will achieve high aims and great wealth. Or who recites it forty one times after dawn prayer, will achieve the same result. And he who recites in number equal to the Messengers 313 times divine mysteries shall be open to him. He would see whatever he desires to see. And he who constantly recites it one thousand times, to him is given so much that cannot be counted, nor any eye ever saw it, nor ear listened, nor anyone could think of it.

Imam Qurtabi says, if anyone desires to achieve some specific, important high aim and object, or desires to repel any distress and affliction, he should recite this Durood Tafreegiya four thousand, four hundred and forty four times and making it *waseela* (medium) through the Holy Prophet, implore. God will grant his supplication as he wanted. Allama Hajr Asqalani has also mentioned its virtues, because

it is elixir in efficacy. (86)

Its methods of recitation are mentioned again as follows:

1. Eleven times after every five-times ritual prayer.
2. Forty-one times after every dawn prayer.
3. Hundred times daily.
4. According to the count of Messengers, 313 times daily.
5. One thousand times daily on permanent basis. He will get so much that no praise would match it, nor any eye would see, nor anyone would think of it.
6. Who desires success in any matter, or he who is inflicted in any affliction should recite it specifically four thousand, four hundred forty four times. God will accomplish his cherished desires according to his expectation. (87)

اَللّٰهُمَّ صَلِّ صَلَوةً كَامِلَةً وَسَلِّمْ سَلَامًا تَامًا عَلٰى سَيِّدِنَا مُحَمَّدٍ
الَّذِى تَنَحَّلُ بِهٖ الْعُقَدُ وَتَنْفَرِجُ بِهٖ الْكُرْبُ وَتَقْضِىْ بِهٖ الْحَوَائِجُ وَتُنَالُ
بِهٖ الرِّغَائِبُ وَحُسْنُ الْخَوَاتِمِ وَيُسْتَسْقٰى الْغَمَامُ بِوَجْهِهِ الْكَرِيْمِ
وَعَلٰى اٰلِهٖ وَصَحْبِهٖ فِى كُلِّ لَمْحَةٍ وَنَفْسٍ بَعْدَ كُلِّ مَعْلُوْمٍ لَّكَ

O Allah! Shower complete and best blessings and perfect peace and salutation which is endless on our lord Muhammad by the grace of which our troubles are resolved, afflictions are alleviated, and all our needs are fulfilled, and by virtue of which our cherished desires are attained and good ends vouchsafed. And clouds are laden with water through the glorious shining countenance of the Holy Prophet ﷺ. And perfect blessings and peace be on his family and Companions every moment, every breath, equal in number to the count of all things in your knowledge.

(12) Durood Rauf ur-Rahim (صلاة الرؤف الرحيم)

This Durood Sharif is named صلاة الرؤف الرحيم. Syed Shaikh Ahmad as-Sawi says it is beyond the capacity of mankind to count virtues and blessings of this Durood Sharif. We suffice to say it is highly superior and meritorious in efficacy. Shaikh Ahmad motivates to recite this Durood Sharif excessively.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ الرَّؤْفِ الرَّحِيمِ
ذِي لَخْلُقِ الْعَظِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ فِي كُلِّ لَحْظَةٍ عَدَدَ
كُلِّ حَادِثٍ وَقَدِيمٍ

O Allah! Shower blessings and peace, and gracious favour on our lord Muhammad whom You have honoured with the attributes of Rauf (Mild) and Rahim (Merciful) and most sublime qualities, and on his descendants, and Companions, every moment, in the number equal to all phenomenal and eternal creatures. (88)

(13) Durood Maqbool-e-Rasul درود مقبول الرسول ﷺ

Allama Sakhawi in *Qaule Badee* writes that his Spiritual Guide Shaikh Hazrat Abi Tahir Ahmad Khajundi got title of مقبول الرسول (Accepted by the Prophet) from the court of Rasulullah ﷺ by reciting this Durood Sharif plentifully.

Allama Sakhawi further states, I gained so much sublime beneficence by offering this Durood excessively that my tongue is unable to speak about. He prays to God to grace all of us to recite this Durood excessively.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ صَلَاةً أَنْتَ لَهَا أَهْلٌ وَهُوَ
لَهَا أَهْلٌ

O Allah! Send blessings on our lord Muhammad, and

on his family, such Durood which is in accord with Your Majesty and Glory and also in accord with his (Rasulullah) sublimity. (89)

(14) Durood Aali Qadr. (صلاة على القدر)

Shaikh as-sawi in *صلوات الدرر* and Allama Muhammad al_Ameer at-Tasgheer with reference to Allama Suyuti narrates whosoever consistently recites this Durood every night before Friday (may be once only) at the time of lowering his body in grave, radiant soul of Rasulullah shall manifest itself to his soul in human form. And he will see that the Prophet himself is lowering his body in the grave. And some gnostics have said "who want to recite it permanently, he should recite it ten times every night and on the night before Friday one hundred times; he will gain great beneficence and success.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ نَبِيِّ الْأُمِّيِّ
الْحَبِيبِ الْعَلِيِّ الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

O Allah! Send blessings, peace and gracious favour on our Lord Muhammad who is unlettered Prophet, and honourable beloved friend of You, and Your sublime and unique choice, and peace be on his descendants, and Companions. (90)

(15) Durood Shifa (درود شفاء)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي إِطَاعَتِهَا طِبُّ الْقُلُوبِ وَدَوَائُهَا
وَعَافِيَةُ الْأَبْدَانِ وَشِفَائُهَا وَنُورُ الْأَبْصَارِ وَضِيَائُهَا وَعَلَى آلِهِ وَصَحْبِهِ
وَسَلِّمْ

O Allah! Shower blessings on our lord Muhammad whose obedience causes peace of mind and cure, health for the bodies, and light for the eyes, and on his descendants and

Companions be peace.

Whosoever recites this Durood Sharif plentifully, will remain safe from suspicions, hesitations, satanic whispering and evil thoughts. He will also remain secure from inner and outer defilements, sins and vices. By slow process, he will get spiritual insight, and develop faculty to receive divine mysteries and see elevated rank of Rasulullah ﷺ.

(91)

(16) Durood Sharif (Praise of Allah)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ أَفْضَلِ صَلَوَاتِكَ وَعَدَدَ مَعْلُومَاتِكَ وَمِلْءِ
أَرْضِكَ وَسَمَائِكَ.

O Allah! Shower the best of blessings on our lord Muhammad, equal to the extent of Your knowledge and filling to brim your earthly and celestial spheres.

Hazrat Abi Abdullah Moosli says whosoever wants to adore Allah Almighty and Glorious in the best method of adoration not ever done by any former or later creation and not even by the angels of Higher Assembly nor by any other creation, should invoke blessings in the words as given in this Durood Sharif. (92)

(17) Durood Sharif (Praise of Allah)

Whosoever desire to glorify the praise of Almighty God in a way far better than that done by any creatures (visible or invisible) living in this temporal or celestial worlds, likewise whosoever desires to offer Durood Sharif in a way better than recited by anyone and further if he desires to beg from Allah anything best of all that can be begged, should recite the hymn as follows:

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ فَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَنْتَ أَهْلُهُ

وَأَفْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ فَإِنَّكَ أَنْتَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ.

O Allah! Praise be to You (as You deserve), so send your blessings on Muhammad as befits You. You treat us as is Your grace: Surely You deserve to be feared and You are forgiving. (93)

(18) Durood Sharif (For Visiting Baitullah Sharif)

اللَّهُمَّ رَبَّ الْجَلِّ وَالْحَرَمِ وَرَبَّ الْمَشْعَرِ الْحَرَامِ وَرَبَّ الشَّهْرِ
الْحَرَامِ وَرَبَّ الْبَيْتِ الْحَرَامِ وَرَبَّ الرُّكْنِ وَالْمَقَامِ أَبْلِغْ لِسَيِّدِنَا
وَمَوْلَانَا مُحَمَّدٍ مِنَّا السَّلَامَ.

O Allah! Lord of permissible and forbidden (things) and the Lord of Masharil Haram (inviolable places) and Lord of forbidden month, and the Lord of Bait-ul-Haram, and the Lord of corner stone of Kaaba and the Lord of the station (of Hazrat Ibrahim in Kaaba), convey our Durood-o-Salaam to our lord and patron Muhammad and convey our Salutation and greeting to him.

This Durood Sharif is the best helper to honour one to see holy Kaaba. It creates longing in the heart to travel towards Baritullah Sharif. At last the Causer creates cause and provides ease to perform Hajj and visit Rauda Rasulullah . Or at least, one has the vision of Kaaba and the Prophet in dream. (94)

(19) Durood Sharif صَلَوةٌ مَحَبَّةٍ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا جَرَى بِهِ الْقَلَمُ فِي أُمِّ الْكِتَابِ

O Allah! Send blessings on our Lord Muhammad equal to the extent the Supreme Pen (قلم) continued writing on the Preserved Tablet (لوح محفوظ). (95)

(20) Durood Sa'aadat صلاة السعادة

Shaikh Ahmad as-Sawi says that this Durood Sharif, in weight is equal to six hundred thousand of other Durood. Since this Durood is key to the success, happiness, and blessedness of this temporal and celestial worlds, it is named as Sa'aadat. By reciting this Durood, the reciter can claim to have recited almost all Durood which are in this world known to the people. Whosoever recites it on every Friday, will be considered as one of the most fortunate persons in the world. And his name will be written in the list of lucky and elect spiritualists for the Hereafter.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِيْ عِلْمِ اللّٰهِ صَلَاةٌ دَائِمَةٌ
بِدَوَامِ مُلْكِ اللّٰهِ

O Allah! Shower blessings on our lord Muhammad in the number that is in Your knowledge, such blessings as may continue for ever as eternal as is your Dominion.

Sahibzada Shabbir Ahmad Kamal advises to recite this Durood in odd number (i.e. 1,3,5,7,11) daily after Tahajjud or Fajr (Dawn) or Maghrib or after Isha prayer. (96)

(21) Durood Sharif. (For Removal of Distress)

Allama Yusuf bin Ismael Nabhani has narrated that the following Durood Sharif be offered three hundred times daily, and in the wake of distress and affliction one thousand times daily. This is antidote for all sorts of tribulations and anxiety.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ قَدْ ضَاقَتْ جِلَّتِيْ
اَذِرْ كُنِّيْ يَا رَسُوْلَ اللّٰهِ

(O Allah! Bless and greet with peace and gracious favour our lord Muhammad. Indeed my planning, efforts

and volition have ended; succour me, O the Messenger of Allah.

Allama Ibn Abideen of Damascus Hanafi has recorded this Durood Sharif in his book with reference to the narration of his Shaikh Sayyed Muhammad Shakir al-Aqaad and he copied from Abdus Saleh Shaikh Ahmad Halbi who was a notable personality. And he copied from Mufti of Damascus Allama Hamid Aafinid. Once some ministers wanted to take Mufti Hamid Aafindi to task. He was highly disturbed to note this agonizing situation. He was spending nights in extreme anxiety that he saw the Holy Prophet ﷺ in dream. He consoled him and taught these words of Durood Sharif and said "when you recite this Durood, you will be delivered from all sorts of anxiety and distress by the grace of Allah Most High."

Shaikh Hamid says he was entrapped in another problem and started reciting the same Durood Sharif. He had hardly walked one hundred steps when his anxiety was eliminated. (97)

Allama Ibn Abideen says I recited this Durood Sharif at that time when a turmoil took place in Damascus. I had hardly recited this two hundred time when a person reported to me that the tribulation had ended and Allah Most High is witness.

Its method of recitation is that after saying night prayer (نماز عشاء) one should have fresh ablution and say two cycles of voluntary prayer. In first Rakat after Surat Al-Fatihah (The opening) recite Surat Al-Kafirun and in second Rakat after Surat Al-Fatihah recite Surat Al-Ikhlās (The Purity). After this he should sit at a place facing Qibla

where he could sleep. Should offer sincere repentance and recite **أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ** (I seek refuge of Allah-the Supreme). After this, sit on the haunches respectfully with this imaginative vision that he is present before the Messenger of Allah (PBUH) and appealing to him. Recite this Durood Sharif, one hundred, two hundred, three hundred times i.e., continue it breaklessly till asleep overpowers him. He should sleep right side facing Qibla. When he gets up at midnight, he should sit in the same posture respectfully and continue reciting this Durood until morning prayer. During recital keep in mind the need or the difficulties being confronted. By the grace of God, in one night or three nights, he will achieve his goal. It would be better if the last night falls on Friday. (98)

(22) Durood Sharif (For Removal of Distress)

Shaikh Abdul Karim Sharabiti, while writing in his book on a great gnostic Shaikh Abdul Qadir Baghdadi Siddique, has said "all those things by which he (Shaikh Abdul Qadir) honoured me, one is that I should shower blessings on the Holy Prophet ﷺ in these words. One should recite it three hundred times in day and night; and if any distress or affliction befalls, one thousand times daily. This is a tried antidote for such ailments.

**الْصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدِي يَا رَسُولَ اللَّهِ قُلْتُ حِيلَتِي
أَذْرَكْنِي**

Blessings and Salutation be on you, O my lord! O the Messenger of Allah. My planning and efforts have ended; succour me. (99)

(23) Durood Fatah صلاة الفاتح

This Durood Sharif is composed by a great mystic of Islam Shaikh Muhammad Shamusuddin bin Ali al-Hassan Bakri who was Pole (qutb) of his time. It is narrated that Rasulullah dictated this Durood Sharif himself. (100)

The book جواهر المعاني printed in Egypt records a number of amazing virtues and blessings of this Durood. The Holy Prophet in his meeting with the celebrated gnostic Tijani, directed him that whosoever recites this Durood once, would get as much reward as all those who recite litanies (*wazaif*) get in one day collectively.

Hazrat Shaikh Muhammad Bakri says that whoever recites this Durood once a day in life time, will be relieved from Hellfire if entered there (101)

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ نِ الْفَاتِحِ لِمَا أُغْلِقَ
وَالْخَاتِمِ لِمَا سَبَقَ وَالنَّاصِرِ الْحَقِّ بِالْحَقِّ وَالْهَادِيَ إِلَى صِرَاطِكَ
الْمُسْتَقِيمِ ط صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ حَقَّ قَدْرِهِ وَمِقْدَارِهِ
الْعَظِيمِ ۝

O Allah! Bless and greet with peace and grace our lord Muhammad, who opened what had been closed, and who is the seal of what had gone before, and who is the succourer of the religion of Truth by the Truth, the Guide to the straight path, and his family, and his Companions, as is due of his sublime status and grandeur.

(24) Durood Sharif (Intercession) درود شفاعت

Allama Sakhawi says in *Qaule-Badee* that ibn abi Asim has cited in some of his works a Hadith (Tradition) that the Holy Prophet said: "He who recites the following Durood Sharif seven times every Friday, for seven consecutive

Fridays, my intercession becomes obligatory for him."

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَاةً تَكُونُ لَكَ رِضَى وَ
لِحَقِيقَةِ آدَاءٍ، وَأَعْطِهِ الْوَسِيلَةَ وَالْمَقَامَ الَّذِي وَعَدْتَهُ، وَاجْزِهِ عَنَّا
مَا هُوَ أَهْلُهُ، وَاجْزِهِ عَنَّا أَفْضَلَ مَا جَزَيْتَ نَبِيًّا عَنْ أُمَّتِهِ وَصَلِّ عَلَى
جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، يَا
أَرْحَمَ الرَّاحِمِينَ.

O Allah! Send blessings on our lord Muhammad and the family of our lord Muhammad such blessing that is pleasing to You and his right is fulfilled by that, and grant him waseela (mediation) and that station (Praiseworthy station) of which You have promised him. Reward him, from us the reward that he deserves. And award him on our behalf, a reward better than that You have awarded a Prophet on behalf of his people (Ummah). And bless all of his brothers from the Prophets, the Truthful, the martyrs, and the Righteous, O the Most Merciful of all. (This Durood Sharif is also known as Salaat Juma) (102)

(25) Durood Sharif (Intercession) درود شفاعت

Shaikh Abdullah Jazuli in *Dalil-ul-Khairat* has suggested the following prayer formula to invoke:

اللَّهُمَّ اجْعَلْ سَيِّدَنَا مُحَمَّدًا أَصْدَقَ قَائِلٍ وَأَنْجَعَ سَائِلٍ وَأَوَّلَ شَافِعٍ وَ
أَفْضَلَ مُشَفِّعٍ وَشَفِيعَهُ فِي أُمَّتِهِ بِشَفَاعَةِ يَغْبِطُهُ بِهَا الْآوِلُونَ
وَالْآخِرُونَ.

O Allah! Appoint our lord Muhammad as the most trusted of speakers and the most prevailing of requesters, and the first of intercessors, and the most favoured of those whose intercession is acceptable, and cause him to intercede acceptably for his nation and his people, with an intercession

in which the first and the last are included. (103)

(26) Durood Sharif (inscribed on stone)

Hazrat Shaikh Sayyed Abdul Qadir Jilani (Ghaus-i-Azam) says: "I saw this Durood Sharif written on a stone during the period I was leading a wandering life (i.e. Formative phase of his spiritual quest). Its reward equals to the recital of fifty thousand other Durood Sharif." After sometime, the Shaikh happened to see Rasulullah ﷺ who revealed: This Durood Sharif is equal in reward of reciting seventy thousand other Durood Sharif. The said Durood Sharif follows:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ بِحَرِّ أَنْوَارِكَ وَمَعْدِنِ
أَسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَعُرْوَسِ مُمْلَكَتِكَ وَإِمَامِ حَضْرَتِكَ
وَطِرَازِ مَلِكِكَ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيقِ شَرِيعَتِكَ الْمُتَلَدِّذِ
بِمُشَاهَدَتِكَ إِنْسَانِ عَيْنِ الْوُجُودِ وَالسَّبَبِ فِي كُلِّ مَوْجُودٍ عَيْنِ
أَعْيَانِ خَلْقِكَ الْمُتَقَدِّمِ مِنْ نُورِ ضِيَاءِكَ صَلَوةٌ تَحُلُ بِهَا عُقْدَتِي
وَتَفْرُجُ بِهَا كُرْبَتِي صَلَوةٌ تُرَضِّيكَ وَتَرْضَى بِهَا عَنَّا يَا رَبَّ
الْعَالَمِينَ عَدَدَ مَا أَحَاطَ بِهِ عِلْمُكَ وَأَحْصَاهُ وَكِتَابُكَ وَجَرَى بِهِ
قَلَمُكَ وَعَدَدَ الْأَمْطَارِ وَالْأَحْجَارِ وَالْأَشْجَارِ وَمَلَكِيَّةِ الْبَحَارِ
وَجَمِيعِ مَا خَلَقَ مَوْلَانَا مِنْ أَوَّلِ الزَّمَانِ إِلَى آخِرِهِ وَالْحَمْدُ لِلَّهِ
وَحْدَهُ.

O Allah! Shower blessings and peace on our lord and patron Muhammad who is the sea of Your Light (nur), mine of your secrets, and manifest witness of Your Being (Essence), and bridegroom of Your Empire, and leader of Your sanctuary and apex of Your Dominion, and treasure of Your mercies, and path of Your Shariah enjoying the

greatest manifestation of Your Unicity (وحدانيت), light and eye-sight of all Your early creations owe to the light of his eyes (His person is the cause of creation and the mirror of the unqualified Divine Light). Send such Durood-o-Salaam on him which may unknot the knots of my thoughts and by which my anxieties are dispelled, such Durood Sharif which may please You and You are pleased with us in every respect. O the Lord of all the worlds! Bless him equal in number to Your Knowledge or what is encompassed in Your Book and equal to the power of writing of Your Pen, and equal in number to the raindrop, the stones, the plants, the administrators angels of the seas, and equal in number to the creations from pre to post eternity, and all praises are due to Allah Most High Who is One and Single and has no partner. (104)

(27) Durood al-Asrar صلوة الاسرار

This Durood Sharif is attributed to Hazrat Shaikh Ibrahim Dasooqi and is very eloquently compiled by him. Although there is no specific information in respect of excellence of this Durood, still its attribution towards great mystic Shaikh Ibrahim Dasooqi and the inclusion of this Durood in the litanies (*award*) of great spiritualist Shaikh Ahmad bears enough witness to assert its virtues and excellence for recital.

اللَّهُمَّ صَلِّ عَلَى الذَّاتِ الْمُحَمَّدِيَّةِ اللَّطِيفَةِ الْآخِذِيَّةِ ۝ شَمْسِ سَمَاءِ
الْأَسْرَارِ ۝ وَمُظْهِرِ الْأَنْوَارِ ۝ وَمُرَكِّزِ مَدَارِ الْجَلَالِ ۝ وَقُطْبِ فَلَكَ
الْجَمَالِ ۝ اللَّهُمَّ بِسِرِّهِ لَدَيْكَ ۝ وَبِسِيرِهِ إِلَيْكَ ۝ آمِنْ خَوْفِي وَأَقِلْ
عَشْرَتِي وَأَذْهِبْ حُزْنِي وَجُرْصِي وَكُنْ لِي وَخُذْنِي إِلَيْكَ مَبْنِي ۝
وَارْذُقْنِي النَّفَاءَ عَنِّي ۝ وَلَا تَجْعَلْنِي مَفْتُونًا بِنَفْسِي ۝ مَحْجُوبًا

بِحَسْبِي ۝ وَاکْشِفْ لِي عَنْ كُلِّ سِرٍّ مَكْتُومٍ ۝ يَا حَيُّ يَا قَيُّوْمُ ۝

O Allah! In the measure of Your glory send blessings on Muhammad through whom Your Unity (Oneness) was manifested in plurality. He is the sun who revealed the celestial secrets, and is the fountainhead of Divine irradiation, the central point in the orbit of Your Majesty (*Jalal*) and axis (*qutb*) of the realm of Your Beauty (*Jamal*) O Allah! Only You are the privy of his essence (or logos) (*hiqiqah muhammadiyah*) and only he has access to Your Glorious Being in true sense of the term. By virtue of his grace, make me fearless and undaunted, dispel my distresses and provide me blissful atmosphere, close the door of my anxieties and grief. You become of me and seat me near You. Wipe out hypocrisy from my inmost being. Save me from the evils of lower soul (نفس اماره). Unveil the veil of my sensory perceptions and reveal unto me arcane secrets of Your divinity. O the Alive and Self-subsisting. (105)

(28) Durood Ruhi درود روحی

This Durood is considered best for conveying reward of virtue (ایصالِ ثواب) to the departed souls (dead ones) or paying them homage. When it is recited, Allah Most High showers His blessing and mercy to the dead ones. When the family of the dead goes to graveyard, they should recite this Durood Sharif to their father, mother, parents and other kins who have left them for ever.

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ مَا دَامَتِ الصَّلٰوٰةُ وَصَلِّ عَلٰی مُحَمَّدٍ
مَا دَامَتِ الرَّحْمَةُ وَصَلِّ عَلٰی مُحَمَّدٍ مَا دَامَتِ الْبَرَكَاتُ وَصَلِّ عَلٰی
رُوحِ مُحَمَّدٍ فِي الْاَرْوَاحِ وَصَلِّ عَلٰی صُوْرَةِ مُحَمَّدٍ فِي الصُّوْرِ
وَصَلِّ عَلٰی اِسْمِ مُحَمَّدٍ فِي الْاَسْمَاءِ وَصَلِّ عَلٰی نَفْسِ مُحَمَّدٍ فِي

النفوس وَصَلِّ عَلَى قَلْبِ مُحَمَّدٍ فِي الْقُلُوبِ وَصَلِّ عَلَى قَبْرِ مُحَمَّدٍ
فِي الْقُبُورِ وَصَلِّ عَلَى رَوْضَةِ مُحَمَّدٍ فِي الرِّيَاضِ وَصَلِّ عَلَى جَسَدِ
مُحَمَّدٍ فِي الْأَجْسَادِ وَصَلِّ عَلَى تُرْبَةِ مُحَمَّدٍ فِي التُّرَابِ وَصَلِّ عَلَى
خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ
وَأَهْلِ بَيْتِهِ وَأَحْبَابِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۝

O Allah! Bless Muhammad for all the time Your blessings endure; and bless Muhammad for all the time Your mercy endures; and bless Muhammad for all the time Your gracious favours endure.

And bless the radiant soul of Muhammad amongst all the souls, and bless the form of Muhammad amongst all forms and bless the holy name of Muhammad amongst all names; bless the person of Muhammad amongst all persons; and bless the heart of Muhammad among all the hearts, and bless sepulchre of Muhammad amongst all the sepulchres, and bless tomb (Rauda) of Muhammad amongst all the tombs, and bless the body of Muhammad amongst all other bodies, and bless the clay of Muhammad's grave, amongst the clays of other graves. And bless our lord Muhammad the best of all creations, and his family, his companions, his wives, his children, his household, his friend all, with Your mercy, O the Most Merciful of all those who show mercy.

(29) Durood Sharif (Inspired)

Imam Abdul Wahab Sharani says a man came to Rasulullah ﷺ when he was sitting in the mosque alongwith his companions. He greeted the Prophet in these words:

“السلام عليكم يا اهل العز الشامخ والكرم الباذخ”

The Prophet made him sit between himself and Hazrat Abu Bakr Siddique. All those who were present in the assembly were surprised for this special welcome. Seeing this the Prophet disclosed "Just now angel Gabriel informed me that this fellow has offered me such a Durood which no one else had ever offered." Hazrat Abu Bakr enquired what that Durood was? The mercy of the universe, the beloved of the Merciful disclosed that Durood Sharif as follows:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ فِي الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ
وَفِي الْمَلَاِ الْاَعْلٰى اِلٰى يَوْمِ الدِّيْنِ.

O Allah! Shower blessings on Muhammad and on his descendants, on former and later eras and on the angelic world until the Day of Resurrection. (106)

(30) Durood Sharif (Inspired)

Allama Sakhawi writes in *Qaule-Badee* that Tabarani has mentioned in his book *Kitab-ud-Dua* 'I saw the Holy Prophet in the semblance that has been described to us about him. I blessed and saluted him and then I submitted before him that Allah Most High has inspired me with some words to be recited.' The Prophet asked me what the words were? I recited these as follows:

اَللّٰهُمَّ لَكَ الْحَمْدُ بِعَدَدٍ مِّنْ حَمْدِكَ، وَلَكَ الْحَمْدُ بِعَدَدٍ مِّنْ لَّمْ
يُحْمَدَكَ، وَلَكَ الْحَمْدُ كَمَا تُحِبُّ اَنْ تُحْمَدَ، اَللّٰهُمَّ صَلِّ عَلٰى
مُحَمَّدٍ مِّمَّ بِعَدَدٍ مِّنْ صَلٰى عَلَيْهِ، وَصَلِّ عَلٰى مُحَمَّدٍ مِّمَّ بِعَدَدٍ مِّنْ لَّمْ
يُصَلِّ عَلَيْهِ، وَصَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ اَنْ يُصَلِّيَ عَلَيْهِ.

O Allah! For You is the praise in the number of those who have praised You. And for You is the praise equal in number of those who have not praised You. And for You is

the praise in the manner You like to be praised. O Allah! Bless Muhammad equal to the number of people who have blessed him. And bless Muhammad equal to the number of people who have ignored to bless him. And send blessings on Muhammad as You like to send Durood on him. (107)

(31) Durood Fazilat درود الفضيلت

Allama Sakhawi has written in *Qaul-Badee* that it is reported from Hazrat Zaid bin Sabit: We went out with the Prophet until we came to a intersection where different parts connected. A Bedouin Arab came and saluted the Prophet. The Prophet responded his Salaam and inquired: what did you say when you saluted me? He answered that he had blessed him in the following words:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى صَلَاةٌ، اللَّهُمَّ وَبَارِكْ عَلَى مُحَمَّدٍ حَتَّى لَا تَبْقَى بَرَكَةٌ، اللَّهُمَّ وَسَلِّمْ عَلَى مُحَمَّدٍ حَتَّى لَا يَبْقَى سَلَامٌ، اللَّهُمَّ وَارْحَمْ مُحَمَّدًا حَتَّى لَا تَبْقَى رَحْمَةٌ.

O Allah! Shower blessings on Muhammad until all the blessings are ended. O Allah! Confer (your) favours on Muhammad until no favour is left unused. O Allah! Send peace on Muhammad until no peace is left unfinished. O Allah! Shower mercy on Muhammad till all mercies are exhausted. (108)

(32) Durood Sharif (Caused liberation)

Allama Sakhawi writes at another place that it is reported by Dailmi in *Firdaus* and Tabarani in *Titab-ud-Dua* from Hazrat ibn Umar (R.A) that some people brought a man to the Noble Prophet complaining that he had stolen their she-camel. The Prophet passed the judgement that his hand be amputated. While being taken away, that man

recited:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ حَتَّى لَا يَبْقَى مِنْ صَلَاتِكَ شَيْءٌ، وَبَارِكْ
عَلَى مُحَمَّدٍ حَتَّى لَا يَبْقَى مِنْ بَرَكَاتِكَ شَيْءٌ، وَسَلِّمْ عَلَى
مُحَمَّدٍ حَتَّى لَا يَبْقَى مِنْ سَلَامِكَ شَيْءٌ.

O Allah! Send blessings on Muhammad until nothing remains of your blessings. And Confer (your) favours on Muhammad until nothing is left of your favours. And send peace on Muhammad until all stock of your peace is exhausted. (109)

(33) Durood al-Fiya صلوة الفية

This Durood carries thousands of virtues. Shaikh Muhammad Mehdi Fasi in شرح دلائل الخيرات with reference to his grandfather Yusuf Fasi, and he from a consummate mystic Shaikh Abi al-Abbas Ahmad al-Hajeeri, narrates that he had got this information "whosoever offers this Durood to Rasulullah ﷺ, ten good deeds are written in his scroll of deeds." Thus a man saw the Holy Prophet in dream and asked him, "O Prophet of Allah! Have you promised ten virtues to the credit of a person who would recite this Durood on you, as the Ulama have said?" In response, the Prophet said "Not only this, rather ten mercies, ten virtues if recited once, and tenfold reward for every good deed. Hazrat Shaikh Abi al-Hassan Ali al-Madrasee narrates that this Durood Sharif is called Salawat al-Fiya (صلوة الفية).

This Durood Sharif was copied by many Ulama, until Shaikh Zatooni copied it from twenty Mashaikh (spiritualists)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ حَاءَ الرَّحْمَةِ وَمِثْمَا الْمُلْكِ وَدَالُ
الدَّوَامِ السَّيِّدُ الْكَامِلُ الْفَاتِحُ الْخَاتِمُ عَدَدَ مَا فِي عِلْمِكَ كَائِنُ

أَوْقَدْ كَانَ كُلَّمَا ذَكَرَكَ وَذَكَرَهُ الذَّاكِرُونَ وَكُلَّمَا غَفَلَ عَنْ
ذِكْرِكَ وَذَكَرِهِ الْغَافِلُونَ صَلَاةٌ دَائِمَةٌ بِدَوَامِكَ بَاقِيَةٌ بِبَقَائِكَ لَا
مُنْتَهَى لَهَا دُونَ عِلْمِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

O Allah! Send blessings on our lord Muhammad, the 'Haa' in his name is for mercy, the 'meem' for the Kingdom, the 'daal' for infinity (perpetuity) who is the chief, the perfect, the victorious, the Seal (of Prophethood) equal in number to Your knowledge, let it be equal in number to those who remember you, and in number equal to those who do not remember and You know how many are they. The blessings be eternal, as long as You exist and Your endless eternity (His eternity has no beginning nor end) which no body knows except Yourself. Indeed You are Dominant over everything. (110)

(34) Durood Saddaqa (دروود صدقہ)

This Durood Sharif has special significance. Hazrat Abu Saeed Khudri, a close companion of the Holy Prophet says that the Prophet of God revealed to us that if a person does not have anything to give in charity, he should recite this Durood in his supplicatory prayer (Dua). It would be substitute for Saddaqa. And the believer is never satiated in doing good deeds until he finds his abode in Paradise. Imam Sharani too has said the same. (111)

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ
وَالْمُؤِمِّنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ

O Allah! Bless Muhammad, Your bondsman and Your Messenger and bless all the men of faith and women of faith and all Muslim men and Muslim women.

(35) Durood al-Anam (درود الانعام)

Those who desire to visit Mausoleum (Rauda) of Rasulullah ﷺ at Medina-the Radiant and pay homage to him must recite this Durood-o-Salaam 313 times before going to bed.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهٖ عَدَدَ اِنْعَامِ اللّٰهِ
وَاَفْضَالِهٖ.

O Allah! Shower Your blessings and peace on our lord Muhammad and on his family equal in number to Your reward and bounties.

(36) Durood Hazarah (درود هزاره)

This Durood Sharif brings immediate success to the reciter and his entire family. It is a cure of all worldly ills and ailments.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ بِعَدَدِ كُلِّ ذَرَّةٍ مَّائَةِ اَلْفٍ
اَلْفٍ مَّرَّةٍ وَبَارِكْ وَسَلِّمْ

O Allah! Send blessings on Muhammad and on the household of Muhammad equal in number to million times of each atom, and Your favour and peace be on him.

(37) Durood Kausar (درود الكوثر)

Khwaja Hassan Basri says that if anyone wants to drink a full cup from the fountain Kausar on the Day of Resurrection, then he should recite the following Durood Sharif.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ وَاصْحَابِهٖ وَاَوْلَادِهٖ وَاَهْلِ
بَيْتِهٖ وَذُرِّيَّتِهٖ وَمُحِبِّيْهِ وَاتَّبَاعِهٖ وَاَشْيَاعِهٖ وَعَلَيْنَا مَعَهُمُ اَجْمَعِيْنَ، يَا
اَرْحَمَ الرَّاحِمِيْنَ.

O Allah! Bless Muhammad and the family of

Muhammad, and his companions, and his children, and the people of his household, and his progeny, and those who love him, and his followers, and his group, and on us with them, O Merciful of all the merciful. (112)

(38) Durood Sharif Creating Love درودِ محبت

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

Blessings of Allah be on Muhammad

Allama Abdul Wahab Sharani says that Rasulullah ﷺ has said "whoever recites this Durood Sharif, he will open seven gates of divine mercy on him. And Allah Most High inculcates his love in the hearts of people. Thus only that person will be niggardly to him whose heart is full of hypocrisy. Allama Sakhawi, referring from Hazrat Majjaduddin Ferozeabadi upto Imam Samarkandi has narrated that "I heard from Hazrat Khidr and Hazrat Ilyas and they both heard from the Holy Prophet say 'Any believer who recites صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ, the people will love him, may they harbour malice in their heart for him, and by God people won't love him until God holds him dear. And we also heard the Prophet say 'Whoever recited صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ, he open seventy gates of divine mercy on him."

Imam Sakhawi has also narrated that a man from Syria came to the court of Rasulullah ﷺ and said that his father was too old to travel but he cherishes to see you (Prophet). Mercy for the worlds (رحمة للعالمين) graced him by saying "Ask him to come to me." He said, "O Prophet of Allah! He is blind." The Holy Prophet said "Ask him to recite this Durood (صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ) at night for seven weeks continuously, undoubtedly, he will see me in dream and will also narrate Hadith from me." Thus the man acted as

advised and had the vision of Rasulullah ﷺ and also narrated Hadith from the Prophet. (113)

(39) Durood Sharif: Excellent (i)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ فِي اللَّيْلِ إِذَا يَغْشَى وَ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ
فِي النَّهَارِ إِذَا تَجَلَّى وَ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي الْآخِرَةِ وَالْأُولَى
وَ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ شَابًا زَكِيًّا وَ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَهْلًا
مَرْضِيًّا وَ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ مُنْذُ كَانَ فِي الْمَهْدِ صَبِيًّا.

O Allah! Send blessings on our lord Muhammad in the night when it draws a veil, and send blessings on our lord Muhammad when the day shines in brightness, and send blessings on our lord Muhammad in this world and the Hereafter. And send blessings on our lord Muhammad in the period of his chaste youth, and send blessings on our lord Muhammad in the period of his middle age, and send blessings on our lord Muhammad at the time when he was in the cradle in the form of babe. (114)

(40) Durood Sharif Excellent (ii)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بْنِ الْمُبْعُوثِ مِنْ تِهَامَةٍ وَالْأَمِيرِ
بِالْمَعْرُوفِ وَالْإِسْتِقَامَةِ وَالشَّفِيعِ لِأَهْلِ الذُّنُوبِ فِي عُرْصَاتِ
الْقِيَامَةِ.

O Allah! Send blessings on our lord Muhammad who was raised to Apostleship from the land of Arabia, who is enjoiner of good deeds, right actions, and steadfastness, and intercessor of the sinners in the plain of Doomsday. (115)

(41) Durood Sharif: Excellent (iii)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بْنِ الَّذِي أَشْرَقَتْ بِنُورِهِ الظُّلُمُ
وَالْمُخْتَارِ لِلْسِّيَارَةِ وَالرَّسَالَةِ قَبْلَ خَلْقِ اللَّوْحِ وَالْقَلَمِ

وَالْمَخْصُوصِ بِجَوَامِعِ الْكَلِمِ وَخَوَاصِ الْحِكْمِ وَأَنْشَقُّ لَهُ الْقَمَرُ
وَكَلِمَةُ الْحَجَرِ وَأَقْرَبِرِ سَالَتِهِ وَصَمَّمَ.

O Allah! Send blessings on our lord Muhammad whose light irradiated all darkness (of infidelity), on whom You bestowed lordship and Apostleship before the advent of Supreme Pen and Guarded Tablet, who was made specific to receive Your close secret and Your comprehensive words (Qur'an) and for whom the moon split and with whom stone talked and after affirming his Messengerhood became silent again. (116)

(42) Durood Sharif: Excellent (iv)

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ الَّذِىْ هُوَ قُطْبُ الْجَلَالَةِ وَشَمْسُ
النُّبُوَّةِ وَالرِّسَالَةِ وَالْهَادِىْ مِنَ الضَّلَالَةِ وَالْمُنْقِذُ مِنَ الْجَهَالَةِ وَعَلٰى
اٰلِهِ وَصَحْبِهِ وَسَلِّمْ

O Allah! Send blessings on our lord Muhammad who is Pole (*qutb*) of His Majesty (i.e., Who controls Severity of His Divinity), sun of Prophethood and Messengerhood, who guides from astray to the right path and is rescuer from the darkness of ignorance (or infidelity) and on his family, Companions and peace be on all of them. (117)

(43) Durood Most Splendid ایک عظیم درود شریف

Allama Yusuf Nabhani says that Hazrat Shaikh Abdul Hai showed me a writing of Hazrat Muhammad Salih Bukhari who was Shaikh (Spiritual Guide) of our Shaikh Hazrat Ibrahim Saqqa which was written in the "Deed of Permission" (اجازت نامہ) given to him. And this "Deed" is well famous in spiritual circle. And I have written this "Deed of Permission" in my book "ہادی الرید الى طرق الاسانید" And the said writing which was shown to me records an eloquent

Durood Sharif. It also comprises its chain of authority (سند) and excellent virtues of this Durood Sharif. Hazrat Shaikh Abdullah Harooshi Maghrabi too has written this Durood Sharif alongwith its blessing in his book entitled "كنوز الاسرار في الصلوة على النبي المختار". This Durood Sharif follows:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ
وَعَلٰى اٰلِهِ وَاَصْحَابِهِ وَسَلِّمْ تَسْلِيْمًا ۚ بِقَدْرِ عَظَمَةِ ذَاتِكَ فِي كُلِّ
وَقْتٍ وَحِيْنٍ.

O Allah! Shower blessings on our lord and patron Muhammad Your servant, and Your Messenger, the unlettered Prophet, and on his family, and his Companions, and (send) peace with worthy salutation in the measure of Your Glory and Sublimity in all the times, every moment i.e., incessantly.

This Durood Sharif in reward equals to reciting other Durood Sharif one thousand times. This thing Hazrat Shaikh Muhammad Salih has narrated with reference to Hazrat Umar Makki and he from Hazrat Qazi Mashoorish and he from the Holy Prophet. On the basis of having complete chain of authorities (اسناد) bearing permission of its recital (اجازت نامه), Allama Yusuf Nabhani allows his contemporary readers and all those who read his book entitled: 'جامع كرامات الاولياء' to recite this Durood Sharif. He also says: Remember when such words: 'بِقَدْرِ عَظَمَةِ ذَاتِكَ' are used, it would mean such Durood Sharif which has no end, no limit whatsoever. (118)

(44) Durood Lakhi درود لکھی

This Durood Sharif is attributed to King Sultan Mahmood Ghaznawi. It was his routine practice to offer

Durood Sharif to the Holy Prophet ﷺ thousands time daily which would take lot of his time in 24 hours. This engrossment was impairing conduct of administration of the empire. One night Rasulullah ﷺ graced him with his blessed vision and taught him this Durood to recite once after dawn prayer. It will be equal in number to recite Durood one lakh times in reward: that is if anyone recites it once, will get reward of reciting other Durood one lakh times. Sultan Mahmood made this secret i.e., virtue of this Durood Sharif, known to general public for great benefit of all Muslim Ummah across the world.

This Durood Sharif is also considered best in respect of conveying its reward to the departed souls for their ease and comfort in isthmus (*barzakh*) and after. For this purpose one should recite it eleven times daily for forty days and afterwards through the mediation (*waseela*) of Rasulullah ﷺ convey its reward to the departed soul. Allah Most High will forgive him and convert his grave into Paradise. Besides this, it is also very effective in the fulfilment of worldly needs and be recited one time only. If it is recited eleven times daily after *tahajjud* (midnight prayer) it causes increase in sustenance.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ
 بِعَدَدِ رَحْمَةِ اللَّهِ ط اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ
 وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ فَضْلِ اللَّهِ ط اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى
 سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ بِعَدَدِ خَلْقِ اللَّهِ ط
 اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ
 بِعَدَدِ عِلْمِ اللَّهِ ط اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى

اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ كَلِمَتِ اللّٰهِ ط اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
 وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ كَرَمِ اللّٰهِ ط اللّٰهُمَّ صَلِّ
 وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ
 حُرُوفِ كَلَامِ اللّٰهِ ط اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ
 وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ قَطْرَاتِ الْأَمْطَارِ ط اللّٰهُمَّ صَلِّ وَسَلِّمْ
 عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ أَوْرَاقِ
 الْأَشْجَارِ ط اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اِلِ
 سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ رَمْلِ الْقِفَارِ ط اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
 وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ مَا خُلِقَ فِي الْبَحَارِ ط
 اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ
 ۞ بِعَدَدِ الْحُبُوبِ وَالْثَمَارِ ط اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا
 مُحَمَّدٍ وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ اللَّيْلِ وَالنَّهَارِ ط اللّٰهُمَّ صَلِّ
 وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ مَا
 أَظْلَمَ عَلَيْهِ اللَّيْلُ وَأَشْرَقَ عَلَيْهِ النَّهَارُ ط اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا
 وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ مَنْ صَلَّى عَلَيْهِ ط اللّٰهُمَّ
 صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞
 بِعَدَدِ مَنْ لَمْ يُصَلِّ عَلَيْهِ ط اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا
 مُحَمَّدٍ وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ أَنْفَاسِ الْخَلَائِقِ ط اللّٰهُمَّ صَلِّ
 وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ
 نَجُومِ السَّمَوَاتِ ط اللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ
 وَعَلٰى اِلِ سَيِّدِنَا مُحَمَّدٍ ۞ بِعَدَدِ كُلِّ شَيْءٍ فِي الدُّنْيَا وَالْآخِرَةِ ط
 صَلَوَاتُ اللّٰهِ تَعَالٰى وَمَلَائِكَتِهِ وَأَنْبِيَآئِهِ وَرُسُلِهِ وَجَمِيعِ الْخَلَائِقِ عَلٰى
 سَيِّدِ الْمُرْسَلِينَ وَ إِمَامِ الْمُتَّقِينَ وَقَائِدِ الْغُرِّ الْمُحَجَّلِينَ وَ شَفِيعِ
 الْمُذْنِبِينَ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلٰى اِلِهِ وَ أَصْحَابِهِ وَأَزْوَاجِهِ

وَذُرِّيَّاتِهِ وَأَهْلِي بَيْتِهِ وَأَهْلِي طَاعَتِكَ أَجْمَعِينَ مِنْ أَهْلِ السَّمَوَاتِ
وَالْأَرْضِينَ بِرَحْمَتِكَ يَا رَحِمَ الرَّاحِمِينَ ط يَا كَرِيمَ الْكَرِيمِينَ وَصَلَّى
اللَّهُ تَعَالَى عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ ط وَسَلَّم
تَسْلِيمًا دَائِمًا أَبَدًا كَثِيرًا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط

In the name of Allah, The Compassionate, The Merciful.

○ Allah! Send blessings and peace on our lord and patron Muhammad, and on the family of our lord Muhammad equal in number to Your mercies.

○ Allah! Send blessings and peace on our lord and patron Muhammad and on the family of our lord Muhammad equal in number to Your graces.

○ Allah! Send blessings and peace on our lord and patron Muhammad and on the family of our lord Muhammad equal in number to Your creations.

○ Allah! Shower blessings and peace on our lord and patron Muhammad and the descendants of our lord Muhammad equal in number to Your knowledge.

○ Allah! Shower blessings and peace on our lord and patron Muhammad and the offspring of our lord Muhammad equal in number to Your words.

○ Allah! Shower blessings and peace on our lord and patron Muhammad and the progeny of our lord Muhammad equal to Your generosity.

○ Allah! Bless and send peace on our lord and patron Muhammad and the family of our lord Muhammad equal in number to the letters of the holy Qur'an.

○ Allah! Send blessings and peace on our lord and patron Muhammad and the family of our lord Muhammad

equal in number to the rain-drops.

○ Allah! Send blessings and peace on our lord and patron Muhammad and the family of our lord Muhammad equal in number to the leaves of the trees.

○ Allah! Send blessings and peace on our lord and patron Muhammad and the family of our lord Muhammad equal in number to the plains of sand.

○ Allah! Shower blessings and peace on our lord and patron Muhammad and the family of our lord Muhammad equal in number to the creations of the seas.

○ Allah! Shower blessings and peace on our lord and patron Muhammad and the family of our lord Muhammad equal in number to the grains and fruit.

○ Allah! Shower blessings and peace on our lord and patron Muhammad and the family of our lord Muhammad equal in number to the nights and days.

○ Allah! Shower blessings and peace on our lord and patron Muhammad and the family of our lord Muhammad equal in number to those things which the night covered up and the days spread light on.

○ Allah! Send blessings and peace on our lord and patron Muhammad and the family of our lord Muhammad equal in number to those who blessed Muhammad.

○ Allah! Send blessings and peace on our lord and patron Muhammad and the family of our lord Muhammad equal in number to those who ignored to bless him.

○ Allah! Send blessings and peace on our lord and patron Muhammad and the family of our lord Muhammad equal in number to the breaths of the entire creation.

○ Allah! Send blessings and peace on our lord and

patron Muhammad and the family of our lord Muhammad equal in number to the stars of the heavens

O Allah! Send blessings and peace on our lord and patron Muhammad and the family of our lord Muhammad equal in number to all those things which are found in this world and the Hereafter.

All the blessings of Allah Most High, the angels, the Prophets, the Messengers, the entire creations, be on the chief of the Prophets leader of the righteous, leader of those whose faces and hands and feet shine, the intercessor of sinful folks, our lord and our patron Muhammad and on his family, his Companions, his wives, his children, his household and the obedient ones, and all those who abide in heavens and earth, with Your mercy, O the Most Merciful of all those who show mercy! O the Most Noble.

Blessings of Allah be on our lord Muhammad and on his family and Companions all. And send salutations, complete, everlasting, eternal and much of it on him.

And praise be to Allah, the Lord of the universe.

(45) Durood Akbar درود اکبر

This is renowned Durood Sharif which is recited by large number of people in the world. Special feature of this Durood Sharif is that it records excellent attributes of the Holy Prophet ﷺ and in 32 verses it is vocative (مَدَائِيه) in approach which creates immeasurable irradiation in the heart of the reciter specially when recited with the presence of mind i.e., full attentively. Since this Durood is very lengthy, it is called Akbar. It is said whoever recites it once before or after dawn prayer daily his heart becomes replete with the love of the Prophet until he has the vision of him.

This Durood Sharif interprets inner states of the lovers who firmly believe that Rasulullah ﷺ is hearing their Durood Sharif direct without any means or mediation. It earns blessing of both the worlds.

It is considered best for cleansing of heart of all sorts of defilements and causes cure to diseases. If recited seven times and breath is cast on the water and given to the obsessed person to drink, it will release him from seizure. To recite seven times also repels calamity and affliction. The mystics have said "whoever makes it litany to recite regularly, Allah Most High commands the angels to write in his scroll of deeds reward of one Umra and one Hajj, and the Lord will cast glance of compassion towards him three hundred and sixty times. This Durood Sharif carries many other excellences and virtues.

It is advisable to start it on Thursday. One should wear neat and clean white clothes, apply some perfume on himself and by sitting on clean place, say two cycles of voluntary prayer, and then recite this Durood Sharif three times. Afterwards pray to Almighty God to grace you by the blessed vision of the Holy Prophet ﷺ, and then sleep at the same spot. The reciter should repeat this action for eleven consecutive nights. It will fulfil the necessary condition to recite it in future.

- | | | |
|---|------------------------------------|-----------------------------------------|
| 1 | الصلوة والسلام عليك يا رسول الله ط | الصلوة والسلام عليك يا نبي الله ط |
| 2 | الصلوة والسلام عليك يا حبيب الله ط | الصلوة والسلام عليك يا خليل الله ط |
| 3 | الصلوة والسلام عليك يا صفى الله ط | الصلوة والسلام عليك يا خير خلق الله ط |
| 4 | الصلوة والسلام عليك يا مكي الله ط | الصلوة والسلام عليك يا قرشي الله ط |
| 5 | الصلوة والسلام عليك يا مدني الله ط | الصلوة والسلام عليك يا من اختاره الله ط |

- الصلوة والسلام عليك يا مَنْ عَظَمَهُ اللَّهُ ط 6 الصلوة والسلام عليك يا خَلِيفَةَ اللَّهِ ط
الصلوة والسلام عليك يا حَضْرَةَ اللَّهِ ط 7 الصلوة والسلام عليك يا صَفْوَةَ اللَّهِ ط
الصلوة والسلام عليك يا حُجَّةَ اللَّهِ ط 8 الصلوة والسلام عليك يا رَحْمَةَ اللَّهِ ط
الصلوة والسلام عليك يا نُورَ اللَّهِ ط 9 الصلوة والسلام عليك يا مُحَمَّدَ
رَسُولَ اللَّهِ ط

الصلوة والسلام عليك يا صَاحِبِ 10 الصلوة والسلام عليك يا صَاحِبِ
التَّاجِ وَالْمِعْرَاجِ

الصلوة والسلام عليك يا صَاحِبِ 11 الصلوة والسلام عليك يا صَاحِبِ
الشِّفَاعَةِ

الصلوة والسلام عليك يا خَاتَمَ 12 الصلوة والسلام عليك يا نَبِيَّ
النُّبُوَّةِ وَالرِّسَالَةِ

الصلوة والسلام عليك يا نَبِيَّ الْحَرَمِيَّ 13 الصلوة والسلام عليك يا نَبِيَّ الْعَرَبِيَّ
الصلوة والسلام عليك يا نَبِيَّ الْحِجَازِيَّ 14 الصلوة والسلام عليك يا نَبِيَّ التَّهَامِيَّ
الصلوة والسلام عليك يا نَبِيَّ الْهَاشِمِيَّ 15 الصلوة والسلام عليك يا نَبِيَّ الْقُرَشِيَّ
الصلوة والسلام عليك يا نَبِيَّ الزُّكِّيَّ 16 الصلوة والسلام عليك يا نَبِيَّ الْأُمِّيَّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ 17 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ النَّبِيِّينَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُؤْمِنِينَ 18 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَّقِينَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الصَّالِحِينَ 19 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُصْلِحِينَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الصَّادِقِينَ 20 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُصْذِقِينَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الصَّابِرِينَ 21 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الشَّاهِدِينَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَشْهُودِينَ 22 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرَابِطِينَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُنْجِينَ 23 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُفْلِحِينَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُجِيبِينَ 24 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الزَّاهِدِينَ

- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ التَّائِبِينَ 25 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْخَائِفِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْعَاطِفِينَ 26 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْبَاكِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْقَانِعِينَ 27 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الرَّاكِعِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ السَّاجِدِينَ 28 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُصَلِّينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْقَارِئِينَ 29 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْقَاعِدِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَزْهَدِينَ 30 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُوقِنِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُنَاجِينَ 31 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْقَانِعِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْحَافِظِينَ 32 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْجَائِعِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْحَامِدِينَ 33 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْشِدِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ النَّاطِرِينَ 34 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُبَارِكِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُوَحِّدِينَ 35 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْقَائِلِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُنْصُورِينَ 36 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ النَّاصِرِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الظَّافِرِينَ 37 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْوَارِثِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُظْفَرِينَ 38 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْزُوقِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الرَّاعِبِينَ 39 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُشْفِقِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ السَّائِحِينَ 40 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ التَّوَابِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَالُوفِينَ 41 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَنَبِّئِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْعَابِدِينَ 42 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَسَاكِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُؤَفَّقِينَ 43 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرَافِقِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْفَائِزِينَ 44 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْعَامِلِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْعَائِدِينَ 45 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُنَاجِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الظَّاهِرِينَ 46 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الظَّاهِرِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ التَّابِعِينَ 47 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْفَاضِلِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الشَّاكِرِينَ 48 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَطَهِّرِينَ

- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُطِيعِينَ 49 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَرْحُومِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَغْفُورِينَ 50 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْفَاضِلِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الطَّالِبِينَ 51 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَطْلُوبِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُطَهَّرِينَ 52 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الصُّوَامِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْقَوَامِينَ 53 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَوَابِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْوَاصِلِينَ 54 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُحِبِّينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَحْبُوبِينَ 55 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَوْرُودِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُقْبُولِينَ 56 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُشْتَاقِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْعَاشِقِينَ 57 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَعْشُوقِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْعَارِفِينَ 58 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْوَاعِظِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَذْكُورِينَ 59 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُنْعَمِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُعْظَمِينَ 60 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُبْلَغِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُنَادِينَ 61 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُؤَدِّينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُفَسِّرِينَ 62 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُعَلِّمِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْعَاقِلِينَ 63 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْبَازِلِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَجُودِينَ 64 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَعَبِّدِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُسْتَمِعِينَ 65 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُقْرَبِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُحَرِّضِينَ 66 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُفْرَحِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُقْرَبِينَ 67 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَقَابِلِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُسَبِّحِينَ 68 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُقَدِّسِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْتَلِينَ 69 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَامُولِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُحَقِّقِينَ 70 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُدَقِّقِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الدَّاعِينَ 71 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الصَّائِمِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُحْسِنِينَ 72 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الزَّاكِينَ

- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْكَامِلِينَ 73 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ السَّابِقِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُسْبُوقِينَ 74 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَعْصُومِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُحْفُوظِينَ 75 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الشَّافِعِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُشْفَعِينَ 76 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَعَظِّمِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُؤَلَّفِينَ 77 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَظْهَرِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَصَدِّقِينَ 78 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُؤَفَّقِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْعَافِينَ 79 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُحْزُونِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَسْرُورِينَ 80 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُنْزَلِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُبْتَلِينَ 81 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَمِينِ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَوَاضِعِينَ 82 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَفَكِّرِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُبْجَلِينَ 83 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُبْجَدِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَفَاخِرِينَ 84 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَحَمِّلِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَوَسِّمِينَ 85 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْقَاسِمِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُقِيمِينَ 86 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُسَافِرِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُهَاجِرِينَ 87 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُظْهِرِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْغَافِرِينَ 88 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُبْرَهِنِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ السَّابِحِينَ 89 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْعَالَمِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْقَانِتِينَ 90 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُنْفِقِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الرَّاظِينَ 91 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الرُّءُوفِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَهَجِّدِينَ 92 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُسْتَغْفِرِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَعَفِّفِينَ 93 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْحَامِلِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُصَلِّينَ 94 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَدَيِّنِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَرْضِيِّينَ 95 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَادِحِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَرْفَعِينَ 96 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُبَشِّرِينَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُنْذِرِينَ 97 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَدَبِّرِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُنْشِئِينَ 98 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُخْلِصِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الذَّاكِرِينَ 99 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْخَاضِعِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْخَاشِعِينَ 100 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الرَّاجِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُؤْمِلِينَ 101 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَوْرَعِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْخَالِصِينَ 102 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُتَوَرِّعِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَطْهَرِينَ 103 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَكْرَمِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُكْرَمِينَ 104 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَنْجِيَّاتِ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَشْجَعِينَ 105 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَفْضَلِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْأَنْوَرِينَ 106 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمَعْرُوفِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ السَّالِكِينَ 107 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُعَاهِدِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْهَادِيَّاتِ 108 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُهْدِيَّاتِ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُقْبِسِينَ 109 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُمَكِّنِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْفَائِزِينَ 110 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْفَاتِحِينَ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ مَعَ الْأَرْضِ 111 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ مَعَ الصُّدُورِ
 إِذَا بَدَلَتْ إِذَا حُصِلَتْ

112 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ مَعَ الْحَسَنَاتِ إِذَا أَظْهَرَتْ. اللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ مَعَ السِّيَّاتِ إِذَا أُبْدِلَتْ.

113 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ مَعَ السِّيَّاتِ إِذَا أَتْرَكَتْ. اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ مَعَ الْحَاجَاتِ إِذَا انْقَضَيْتْ.

114 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ مَعَ الْجَنَّةِ إِذَا أُرْلِفَتْ اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ مَعَ النَّفُوسِ إِذَا رُوجَتْ.

115 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بِنِ الْآمِينَ عَلَى وَحْيِكَ صَلَوةٌ لَا خَدْلَ لَهَا وَلَا
 مُنْتَهَى. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بِعَدَدِ كُلِّ مَعْلُومٍ لَكَ وَعَلَى الْإِل

سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ أَضْعَافَ مَا صَلَّيْتَ عَلَيْهِ جَمِيعَ الْمُصَلِّينَ مِنَ
السَّابِقِينَ وَالْمُؤَخَّرِينَ أَضْعَافًا مُضَاعَفَةً أَلْفَ أَلْفِ أَلْفٍ فِي أَلْفِ أَلْفِ
أَلْفٍ وَ صَلِّ كَذَلِكَ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى
مَلَائِكَتِكَ الْمُقَرَّبِينَ وَأَهْلِ طَاعَتِكَ أَجْمَعِينَ ط اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ بِعَدَدِ كُلِّ شَيْءٍ فِي الدُّنْيَا وَالْآخِرَةِ
صَلَوَاتِ اللَّهِ وَمَلَائِكَتِهِ وَأَنْبِيَائِهِ وَرُسُلِهِ وَجَمِيعِ خَلْقِهِ عَلَى مُحَمَّدٍ
سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ وَقَائِدِ الْغُرِّ الْمُحَجَّلِينَ
وَشَفِيعِ الْمُذْنِبِينَ وَرَسُولِ رَبِّ الْعَالَمِينَ وَعَلَى آلِهِ وَأَصْحَابِهِ وَذُرِّيَّتِهِ
وَأَهْلِ بَيْتِهِ وَأَحْفَادِهِ أَجْمَعِينَ ط

اللَّهُمَّ صَلِّ عَلَى جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَعِزْرَآئِيلَ وَمُنْكَرٍ وَنَكِيرٍ
وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَعَلَى حَمَلَةِ الْعَرْشِ وَالْكَرَامِ الْكَاتِبِينَ .
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ
وَسَلِّمْ صَلَوةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْأَهْوَالِ وَالْأَفَاتِ وَتَقْضِي لَنَا بِهَا
مِنْ جَمِيعِ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السِّيَّاتِ وَتَرْفَعُنَا بِهَا
عِنْدَكَ أَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيعِ
الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ ط

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ وَ صَلِّ
عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى عِبَادِكَ الصَّالِحِينَ وَسَلِّمْ
تَسْلِيمًا كَثِيرًا كَثِيرًا ط

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذِهِ الصَّلَاةِ أَنْ تُكْرِمَنِي بِرُؤْيَا مُحَمَّدٍ
خَاتَمِ النَّبِيِّينَ فِي الْمَنَامِ وَأَنْ تَغْفِرَ لِي وَلِوَالِدَيَّ وَلِأَسَاتِذِي وَلِجَمِيعِ
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ وَتَجِيرَنِي مِنْ عَذَابِكَ وَتُوجِبَ لِي رِضْوَانَكَ وَسَلِّمْ

تَسْلِيمًا كَثِيرًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

In the Name of Allah, the Compassionate, the Merciful.

1. Blessings and peace be on you O The Messenger of Allah. Blessings and peace be on you O Prophet of Allah.
2. Blessings and peace be on you O The Beloved of Allah. Blessings and peace be on you O The Closest Friend of Allah.
3. Blessings and peace be on you O The Chosen of Allah. Blessings and peace be on you O The best of Creation.
4. Blessings and peace be on you O the Meccan of Allah. Blessings and peace be on you O The Qurashian of Allah.
5. Blessings and peace be on you O The Madni of Allah. Blessings and peace be on you O The Favourite of Allah.
6. Blessings and peace be on you on whom Allah conferred veneration. Blessings and peace be on you O The Vicegerent of Allah.
7. Blessings and peace be on you O The Visitor of the Divine Presence. Blessings and peace be on you O The Chosen of Allah.
8. Blessings and peace be on you O The Manifest evidence of Allah. Blessings and peace be on you O The mercy of Allah.
9. Blessings and peace be on you O The Light of Allah. Blessings and peace be on you O Muhammad, the Messenger of Allah.
10. Blessings and peace be on you O The wearer of Holy Crown, the one who ascended to Heaven. Blessings

and peace be on you O The Owner of Kausar
(Heavenly fountain).

11. Blessings and peace be on you O The Intercessor.
Blessings and peace be on you O The Possessor of
boons.
12. Blessings and peace be on you O The Seal of the
Prophets and Messengers. Blessings and peace be on
you O The Prophet of Medina.
13. Blessings and peace be on you O The Prophet of Holy
Mecca. Blessings and peace be on you O The Prophet
of Arabia.
14. Blessings and peace be on you O The Prophet of Hijaz.
Blessings and peace be on you O the Prophet of
at-Tihamiy (The Meccan).
15. Blessings and peace be on you O The Prophet of the
Hashmite. Blessings and peace be on you O The
Prophet of the Quraish.
16. Blessings and peace be on you O The Holy Prophet.
Blessings and peace be on you O The Unlettered
Prophet.

In the Name of Allah the Compassionate, the Merciful.

17. O Allah! Bless Muhammad, The Chief of the
Messengers. O Allah! Bless Muhammad, The Chief of
the Prophets.
18. O Allah! Bless Muhammad, The Chief of the believers.
O Allah! Bless Muhammad, The Chief of the pious.
19. O Allah! Bless Muhammad, The Chief of the
righteous. O Allah! Bless Muhammad, The Chief of
the reformers.
20. O Allah! Bless Muhammad, The Chief of the truthfals.

- Allah! Bless Muhammad, The Chief of the testifiers.
21. ○ Allah! Bless Muhammad, The Chief of the patients.
○ Allah! Bless Muhammad, The Chief of the witnesses.
22. ○ Allah! Bless Muhammad, The Chief of the witnessed ones. ○ Allah! Bless Muhammad, The Chief of connector.
23. ○ Allah! Bless Muhammad, The Chief of those who got salvation. ○ Allah! Bless Muhammad, The Chief of the Blessed.
24. ○ Allah! Bless Muhammad, The Chief of those whose invocation is granted. ○ Allah! Bless Muhammad, The Chief of the abstinents.
25. ○ Allah! Bless Muhammad, The Chief of the penitents.
○ Allah! Bless Muhammad, The Chief of the fearful ones:
26. ○ Allah! Bless Muhammad, The Chief of the affectionates. ○ Allah! Bless Muhammad, The Chief of those who sob in Divine court.
27. ○ Allah! Bless Muhammad, The Chief of those who stand in prayer. ○ Allah! Bless Muhammad, The Chief of those who bow down.
28. ○ Allah! Bless Muhammad, The Chief of those who prostrate. ○ Allah! Bless Muhammad, The Chief of the worshippers.
29. ○ Allah! Bless Muhammad, The Chief of the reciters (of Qur'an). ○ Allah! Bless Muhammad, The Chief of those who sit in prayer.
30. ○ Allah! Bless Muhammad, The Chief of the abstinents. ○ Allah! Bless Muhammad, The Chief of

the believers.

31. O Allah! Bless Muhammad, The Chief of the confidants. O Allah! Bless Muhammad, The Chief of those who are contented.
32. O Allah! Bless Muhammad, The Chief of the guardians. O Allah! Bless Muhammad, The Chief of the hungry ones.
33. O Allah! Bless Muhammad, The Chief of the adorers. O Allah! Bless Muhammad, The Chief of the spiritual guides (Mashaikh).
34. O Allah! Bless Muhammad, The Chief of the beholders. O Allah! Bless Muhammad, The Chief of the blessed ones
35. O Allah! Bless Muhammad, The Chief of the unitarians (موحدين). O Allah! Bless Muhammad, The Chief of the narrators.
36. O Allah! Bless Muhammad, The Chief of those who were helped. O Allah! Bless Muhammad, The Chief of the helpers.
37. O Allah! Bless Muhammad, The Chief of the victors. O Allah! Bless Muhammad, The Chief of the heirs.
38. O Allah! Bless Muhammad, The Chief of the victorious. O Allah! Bless Muhammad, The Chief of those who were given sustenance.
39. O Allah! Bless Muhammad, The Chief of the desirers. O Allah! Bless Muhammad, The Chief of the clements.
40. O Allah! Bless Muhammad, The Chief of those who journeyed to the heavens. O Allah! Bless Muhammad, The Chief of the penitents.
41. O Allah! Bless Muhammad, The Chief of the

affectionates. O Allah! Bless Muhammad, The Chief of those who turn people to Truth.

42. O Allah! Bless Muhammad, The Chief of worshippers.
O Allah! Bless Muhammad, The Chief of indigents.

43. O Allah! Bless Muhammad, The Chief of the blessed.
O Allah! Bless Muhammad, The Chief of the gracious.

44. O Allah! Bless Muhammad, The Chief of the successful. O Allah! Bless Muhammad, The Chief of the doers.

45. O Allah! Bless Muhammad, The Chief of the Refuge-givers. O Allah! Bless Muhammad, The Chief of the Interlocutors (ہم کلام ہونے والے).

46. O Allah! Bless Muhammad, The Chief of the pious. O Allah! Bless Muhammad, The Chief of those who are embodiment of divine light.

47. O Allah! Bless Muhammad, The Chief of the obedient. O Allah! Bless Muhammad, The Chief of the honoured.

48. O Allah! Bless Muhammad, The Chief of the most grateful. O Allah! Bless Muhammad, The Chief of the purifiers.

49. O Allah! Bless Muhammad, The Chief of the submissives. O Allah! Bless Muhammad, The Chief of the blessed.

50. O Allah! Bless Muhammad, The Chief of the pardoned. O Allah! Bless Muhammad, The Chief of the honoured.

51. O Allah! Bless Muhammad, The Chief of the desirers (مرید). O Allah! Bless Muhammad, The Chief of desired

(مراد).

52. O Allah! Bless Muhammad, The Chief of the purified.
O Allah! Bless Muhammad, The Chief of those who fast.
53. O Allah! Bless Muhammad, The Chief of those whose power is not subduable. O Allah! Bless Muhammad, The Chief of those who implore You.
54. O Allah! Bless Muhammad, The Chief of the connectors. O Allah! Bless Muhammad, The Chief of the lovers.
55. O Allah! Bless Muhammad, The Chief of the beloved.
O Allah! Bless Muhammad, The Chief of those on whom divine Knowledge descends.
56. O Allah! Bless Muhammad, The Chief of the favourites. O Allah! Bless Muhammad, The Chief of the aspirants.
57. O Allah! Bless Muhammad, The Chief of the lovers. O Allah! Bless Muhammad, The Chief of the beloved.
58. O Allah! Bless Muhammad, The Chief of the gnostics.
O Allah! Bless Muhammad, The Chief of the preachers.
59. O Allah! Bless Muhammad, The Chief of those who are remembered. O Allah! Bless Muhammad, The Chief of the most gifted souls.
60. O Allah! Bless Muhammad, The Chief of the glorious one. O Allah! Bless Muhammad, The Chief of the propagator of fatih.
61. O Allah! Bless Muhammad, The Chief of the preachers calling to the faith. O Allah! Bless Muhammad, The Chief of the respectful.

62. O Allah! Bless Muhammad, The Chief of the interpreters of the Holy Qur'an. O Allah! Bless Muhammad, The Chief of the preceptors.
63. O Allah! Bless Muhammad, The Chief of the sagacious. O Allah! Bless Muhammad, The Chief of the liberals.
64. O Allah! Bless Muhammad, The Chief of the generous bestowers. O Allah! Bless Muhammad, The Chief of the adorers.
65. O Allah! Bless Muhammad, The Chief of the listeners. O Allah! Bless Muhammad, The Chief of the nearest ones.
66. O Allah! Bless Muhammad, The Chief of the motivators. O Allah! Bless Muhammad, The Chief of those who provide bliss.
67. O Allah! Bless Muhammad, The Chief of those who are close to God. O Allah! Bless Muhammad, The Chief of those who are facing each other (on thrones).
68. O Allah! Bless Muhammad, The Chief of the praisers. O Allah! Bless Muhammad, The Chief of the glorious beings.
69. O Allah! Bless Muhammad, The Chief of the reciters of the Holy Qur'an. O Allah! Bless Muhammad, The Chief of those endowed with expectation of divine mercy and benedictions.
70. O Allah! Bless Muhammad, The Chief of those who have realized divinity. O Allah! Bless Muhammad, The Chief of the intelligents.
71. O Allah! Bless Muhammad, The Chief of the inviters towards Allah. O Allah! Bless Muhammad, The Chief

of those who fast.

72. O Allah! Bless Muhammad, The Chief of the benefactors. O Allah! Bless Muhammad, The Chief of the virtuous.
73. O Allah! Bless Muhammad, The Chief of the consummate Auliya Allah. O Allah! Bless Muhammad, The Chief of the formers.
74. O Allah! Bless Muhammad, The Chief of the later successors. O Allah! Bless Muhammad, The Chief of those who are impeccable.
75. O Allah! Bless Muhammad, The Chief of the protected. O Allah! Bless Muhammad, The Chief of the intercessors.
76. O Allah! Bless Muhammad, The Chief of those whose intercession is accepted. O Allah! Bless Muhammad, The Chief of the majestics.
77. O Allah! Bless Muhammad, The Chief of the enamoured one. O Allah! Bless Muhammad, The Chief of the dominants.
78. O Allah! Bless Muhammad, The Chief of the testifiers. O Allah! Bless Muhammad, The Chief of the divinely graced people.
79. O Allah! Bless Muhammad, The Chief of the forgivers. O Allah! Bless Muhammad, The Chief of the grief-strickens.
80. O Allah! Bless Muhammad, The Chief of the blissful. O Allah! Bless Muhammad, The Chief of the hospitable.
81. O Allah! Bless Muhammad, The Chief of the distinguished ones. O Allah! Bless Muhammad, The

Chief of the peace makers.

82. O Allah! Bless Muhammad, The Chief of those who show humility. O Allah! Bless Muhammad, The Chief of the meditators.
83. O Allah! Bless Muhammad, The Chief of the supplicants. O Allah! Bless Muhammad, The Chief of the ascetics.
84. O Allah! Bless Muhammad, The Chief of prideful. O Allah! Bless Muhammad, The Chief of the tolerants
85. O Allah! Bless Muhammad, The Chief of those who ennoble others by awarding colour of distinction. O Allah! Bless Muhammad, The Chief of the distributor of bounties.
86. O Allah! Bless Muhammad, The Chief of those who concern not physical death. O Allah! Bless Muhammad, The Chief of the travellers of Divine Path (*salikeen*).
87. O Allah! Bless Muhammad, The Chief of the migrants. O Allah! Bless Muhammad, The Chief of the proclaimers of the Truth.
88. O Allah! Bless Muhammad, The Chief of the forgivers. O Allah! Bless Muhammad, The Chief of the rationalists.
89. O Allah! Bless Muhammad, The Chief of the adorers. O Allah! Bless Muhammad, The Chief of the entire Universe.
90. O Allah! Bless Muhammad, The Chief of the lowly people. O Allah! Bless Muhammad, The Chief of those who spend in the way of Allah
91. O Allah! Bless Muhammad, The Chief of those who

are pleased with Allah. O Allah! Bless Muhammad, The Chief of the benevolents.

92. O Allah! Bless Muhammad, The Chief of the midnight worshippers. O Allah! Bless Muhammad, The Chief of those seeking forgiveness.
93. O Allah! Bless Muhammad, The Chief of the forbearing people. O Allah! Bless Muhammad, The Chief of those who accept responsibilities.
94. O Allah! Bless Muhammad, The Chief of those who are steadfast in prayer. O Allah! Bless Muhammad, The Chief of the faithful.
95. O Allah! Bless Muhammad, The Chief of those who please God. O Allah! Bless Muhammad, The Chief of the adorers of Allah.
96. O Allah! Bless Muhammad, The Chief of the devotees. O Allah! Bless Muhammad, The Chief of the bringer of good news.
97. O Allah! Bless Muhammad, The Chief of the warners. O Allah! Bless Muhammad, The Chief of the planners.
98. O Allah! Bless Muhammad, The Chief of those who are endowed with the competence to create. O Allah! Bless Muhammad, The Chief of those who are sincere and purified.
99. O Allah! Bless Muhammad, The Chief of those who remember God. O Allah! Bless Muhammad, The Chief of the implorers.
100. O Allah! Bless Muhammad, The Chief of the fearful. O Allah! Bless Muhammad, The Chief of the hopeful.
101. O Allah! Bless Muhammad, The Chief of those who fully trust in God. O Allah! Bless Muhammad, The

Chief of the pious.

102. O Allah! Bless Muhammad, The Chief of the sincere and purified. O Allah! Bless Muhammad, The Chief of the people of abstinence.
103. O Allah! Bless Muhammad, The Chief of the chaste. O Allah! Bless Muhammad, The Chief of the respectful.
104. O Allah! Bless Muhammad, The Chief of the honoured ones. O Allah! Bless Muhammad, The Chief of those who are endowed with the excellent moral.
105. O Allah! Bless Muhammad, The Chief of the valiants. O Allah! Bless Muhammad, The Chief of the excellents.
106. O Allah! Bless Muhammad, The Chief of the radiants. O Allah! Bless Muhammad, The Chief of the innovators of goodness.
107. O Allah! Bless Muhammad, The Chief of the mystic path. O Allah! Bless Muhammad, The Chief of those who are true to their covenant with God.
108. O Allah! Bless Muhammad, The Chief of those who guide to the right path. O Allah! Bless Muhammad, The Chief of the well guided ones.
109. O Allah! Bless Muhammad, The Chief of the chosen ones. O Allah! Bless Muhammad, The Chief of the pre-eminent.
110. O Allah! Bless Muhammad, The Chief of the distinguished ones. O Allah! Bless Muhammad, The Chief of those who overcome difficulties.
111. O Allah! Bless Muhammad when the earth shall be overturned. O Allah! Bless Muhammad when the inmost secrets of the heart are divulged.

112. O Allah! Bless Muhammad when the righteous deeds are made evident. O Allah! Bless Muhammad when the evil deeds are changed into good deeds.
113. O Allah! Bless Muhammad when evil deeds are abandoned. O Allah! Bless Muhammad when all the needs are fulfilled.
114. O Allah! Bless Muhammad when the Paradise is brought near. O Allah! Bless Muhammad when the souls are united.
115. O Allah! Bless Muhammad who is trustworthy in your Revelation with such blessings which has no limit, no end. O Allah! Bless Muhammad in the number that is in your knowledge and confer your favour and peace on his progeny.

O Allah! Bless Muhammad twice the number of Durood sent by all the foremost and the successors worshipers, fourfold, many many billions and trillions times and the same amount of blessings on all the Prophets and the Messengers, the near angels, and the faithful all of them. O Allah! Bless Muhammad and his progeny equal to the number of all the things in the world and hereafter. The blessings of Allah and the angels and the Prophets, and the Messengers, and all the creation be on Muhammad who is the Chief of all the Messengers and leader of the righteous folk, the seal of the Prophets, the leader of those whose faces and hands and feet shine, and intercessor for the sinful, the Messenger of the Lord of Universe and on his progeny, the Companions, his offspring, the people of his house, his grandsons all of them.

O Allah! Shower blessings on Jibraeel and Mikaeil and

Israfael, and on the Izrail the Angel of Death, and Munkar, Nakir and the angels who are near, and the bearers of Divine Throne, and the Noble Recorders of Deeds.

O Allah! Bless Muhammad our Lord and his offspring with a blessings whereby you rescue us from all fright and afflictions and thereby fulfil all our ambitions and thereby purify us from all evils and thereby elevate us to higher levels near you, and thereby cause us to achieve the extreme of all good things in this life and after death.

O Allah! Bless Muhammad and the family of Muhammad and confer (your) favour and peace. And shower your blessings on all the Prophets and the Messengers, and the righteous folk, and shower peace on him, complete peace, infinite.

O Allah! I implore you, by this Durood to bless me with the vision of Muhammad the Seal of Prophets, in dream and forgive me and my parent, and my teachers and the faithful men and women, and Muslim men and Muslim women who are alive and of those who have passed away and rid me from your punishment and obligate your acquiescence (تسليم ورضا) to me and shower peace, complete peace and much of it with your mercy, O the Most Merciful of all who show mercy.

Hizbu l-bahr (Litany of the Sea) رَبِّ الْبَحْرِ

In the year 715 A.H. Shaikh Abu l-Hasan Ali Shadhili (d.1258) was travelling en route to Mecca, the Exalted in the sea of Qulzum with a christian and they were becalmed for days. Then he saw the Holy Prophet ﷺ in a vision of encouragement who taught him this hizb. Shaikh Shadhili recited it and ordered the christian sailor to set sail. "But

where is the wind?" He questioned; and the Shaikh said, "Do as I say, for the wind is coming to you now." And as he said, so it happened and the christian accepted Islam.

When dying in the desert Shaikh Shadhili is said to have gathered his disciples around him: And gave them as a legacy *hizhu l-bahr*, saying to them, "Make your children commit it to memory, for it contains the Greatest Name of God." (119)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

يَا اللَّهُ يَا عَلِيُّ يَا عَظِيمُ يَا حَلِيمُ يَا كَرِيمُ يَا عَلِيمُ أَنْتَ رَبِّي وَعِلْمُكَ
حَسْبِي فَنِعْمَ الرَّبُّ رَبِّي وَنِعْمَ الْحَسْبُ حَسْبِي تَنْصُرُ مَنْ تَشَاءُ
وَأَنْتَ الْعَزِيزُ الرَّحِيمُ ۝ اَللّٰهُمَّ اِنَّا نَسْئَلُكَ الْعِصْمَةَ فِي الْحَرَكَاتِ
وَالسَّكَنَاتِ وَالْكَلِمَاتِ وَالْاِرَادَاتِ وَالْخَطَرَاتِ مِنَ الظُّنُونِ
وَالشُّكُوكِ وَالْاَوْهَامِ السَّائِرَةِ لِلْقُلُوبِ عَنْ مُطَالَعَةِ الْغُيُوبِ
فَقَدْ ابْتَلَى الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا وَاِذْ يَقُولُ الْمُنْفِقُونَ
وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ "مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ اِلَّا غُرُورًا" ۝ فَبَيَّنَّا
وَانْصَرْنَا عَلَى جَمِيعِ الْخَلَائِقِ وَسَخَّرْنَا هَذَا الْبَحْرَ كَمَا سَخَّرْتَ
الْبَحْرَ لِمُوسَى عَلَيْهِ السَّلَامُ وَسَخَّرْتَ النَّارَ لِابْرَاهِيمَ عَلَيْهِ السَّلَامُ
وَسَخَّرْتَ الْجِبَالَ وَالْحَدِيدَ لِذَاوُدَ عَلَيْهِ السَّلَامُ وَسَخَّرْتَ الرِّيحَ
وَالشَّيْطَانِ وَالْجِنَّ وَالْاِنْسَ لِسُلَيْمَانَ عَلَيْهِ السَّلَامُ وَسَخَّرْنَا كُلَّ
بَحْرٍ هَوَّلَكَ فِي الْاَرْضِ وَالسَّمَاءِ وَالْمُلْكِ وَالْمَلَكُوتِ وَبَحْرَ
الدُّنْيَا وَبَحْرَ الْاٰخِرَةِ وَسَخَّرْنَا كُلَّ شَيْءٍ يَا مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ
شَيْءٍ وَاِلَيْهِ تُرْجَعُونَ ۝ بِحَقِّ كَهَيْعَتِهِ ۝ كَهَيْعَتِهِ ۝ كَهَيْعَتِهِ ۝

انْصَرْنَا فَاِنَّكَ خَيْرُ النَّاصِرِينَ ۝

وَافْتَحْ لَنَا فَاِنَّكَ خَيْرُ الْفَاتِحِينَ ۝

حَم ۝ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝ غَافِرِ الذَّنْبِ وَقَابِلِ
 التَّوْبِ شَدِيدِ الْعِقَابِ ۝ ذِي الطَّلُوحِ ۝ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ ۝
 بِسْمِ اللَّهِ بَابُنَا تَبَارَكَ حِيطَانُنَا يَسَّ سَقْفُنَا كَهَيْعَتِ كِفَايَتِنَا
 حَمَّعَسَقَ حَمًا يَتَنَافَسِيكَفِيكَهُمْ اللَّهُ ۝ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ سِتْرُ
 الْعَرْشِ مَسْبُورٌ ۝ عَلَيْنَا وَعَيْنُ اللَّهِ نَظِيرَةٌ ۝ إِلَيْنَا بِحَوْلِ اللَّهِ لَا يَقْدِرُ
 عَلَيْنَا وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝ بَلْ هُوَ قُرْآنٌ مُجِيدٌ ۝ فِي لَوْحٍ
 مَحْفُوظٍ ۝ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۝ إِنَّ وَلِيَّيَ
 اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ۝ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا
 هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ
 مَعَ اسْمِهِ شَيْءٌ ۝ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝
 وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ۝ سُبْحَنَ رَبِّكَ رَبِّ
 الْعِزَّةِ عَمَّا يَصِفُونَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ۝ وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ
 أَجْمَعِينَ ۝ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۝

Note: It is not recited at any place without security reigning there. If it had been with the inhabitants of Baghdad, the Tatars would not have taken the city.

In the name of God, the Merciful, the Compassionate. Blessings of God and peace be upon our master Muhammad and his family.

O God, O Exalted One, O Gentle One, O All-Knowing One, Thou art my Lord, and Thy knowledge is sufficient for me.

What an excellent lord is my Lord!

What a wonderful sufficiency is my sufficiency!

Thou plea to Thee is for protection, in movements and

moments of rest, in words, desires, and passing thoughts, from doubts, suppositions and fancies-veilings, they, over hearts, occluding (concealing) sight of the unseen.

The faithful were tried; They were severely shaken.

Then the hypocrites would say, with those of disease-ridden hearts,

“God and His Messengers promised us only delusion.

(Q 33:11-12)

Even so, make us firm, aid us, and subject to us this sea, as Thou didst subject the sea to Moses, and the fire to Ibrahim, and the mountains and iron to David, and the wind, the Satans, and the jinn to Solomon.

Put in subjection to us every sea of thine in earth and heaven, in this domain and the celestial, the sea of this world and the sea of the next. Render subservient to us every thing, “O Thou, whose hand holds sovereignty over every thing” (Q 23:88).

Kaf ha' ya' 'ayn sad

Kaf ha' ya' 'ayn sad

Kaf ha' ya' 'ayn sad

Help us, for Thou art the best of helpers.

Open to us the hand of mercy, for Thou art the best of openers.

Pardon us, for Thou art the best of pardoners.

Be compassionate towards us, for Thou art the best of those who show compassion.

Sustain us, for Thou art the best of sustainers.

Guide us and rescue us from the unjust people.

Send us a gentle breeze, as Thou dost know how to do, and let it blow on us from the storehouses of Thy mercy.

Let it bear us along as it by miraculous intervention, with security and well-being, in religion, worldly affairs, and the hereafter. Thou art powerful over all things.

God, facilitate for us our affairs, with ease of mind and body, with security and well-being in religious and worldly matters. Be a companion for us on our journey, and a substitute for our households.

Blot out the countenances of our enemies, and transform them where they stand, disabling them from leaving or coming to us. If We willed, We would blot out their eyes. Yet, they would race forward to the path. But how would they see? If We willed, We should transform them where they stand. Thus, they would be unable to leave or return (Q 36:66-67)

Ya' sin!

By the Wise Qur'an!

Surely thou art one of those sent on a straight path!

A revelation sent down by the Mighty, the Merciful, that thou mightest warn a people whose fathers had not been warned. Yet, they do not take heed.

The declaration has been confirmed against the greater part of them. Yet they do not believe. We have circled their necks with chains up to the chin, but they hold their heads high. Before them have We placed a barrier, and behind them a barrier, and We have obscured their vision; so they see not (Q 36:1-8).

May their faces be deformed!

May their faces be deformed!

May their faces be deformed!

Let their faces be submissive before the Living, the

Self-Subsistent, For he who is laden with wrong has already met frustration.

Ta' sin, ha' mim, 'ayn sin qaf. (Q 27:1)

He has released the two seas that meet; Yet between them is a barrier (*barzakh*) that they do not overpass...(Q 55:19-20)

Ha' mim, ha' mim, ha' mim, ha' mim, ha' mim, ha' mim, ha' mim! (Q 40:1)

The affair has been decreed. The triumph has come. Over us they shall not triumph.

Ha' mim!

[It is] the sending down of the Scripture from God,
The Mighty, the All-Knowing, Forgiver of sin,
Receiver of penitence, Severe in punishing, Forbearing. No god is there except Him. To Him is the returning. (Q 40:1-3)

In the name of God (*bismillah*) is our door.

May [God] bless our walls.

Ya' sin (Q 36:1) is our ceiling.

Kaf ha' ya' 'ayn sad (Q 19:1) is our sufficiency.

Ha' mim 'ayn sin qaf (Q 42:1) is our shelter.

So God is sufficient for thee against them, for He hears all, knows all. [Repeat this thrice]

The veil of the throne has been dropped over us, and the eye of God is gazing at us. God is behind them, round about.

Indeed, it is a glorious recital [Qur'an], inscribed on a guarded tablet [*lawh mahfuz*] (Q 85:20-21) [Repeat this thrice]

My Protector is God, Who revealed the Book (from

time to time), and He will choose and befriend the righteous. (Q 7:196) [Repeat this thrice]

My sufficiency is God. No god is there except Him. In Him have I put my trust, For He is Lord of the majestic throne (Q 9:129). [Repeat this thrice]

In the name of God, with whose Name nothing in the earth or sky can do harm, for He is the All-Hearer, All-Knower. [Repeat this thrice]

There is no force and no power except with God, the High, the Mighty. (120) (Translated by E.H. Douglas)

A Supplication (Dua)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ اشْرَحْ بِالصَّلَاةِ عَلَيْهِ صُدُورَنَا. وَيَسِّرْ بِهَا أُمُورَنَا. وَفَرِّجْ بِهَا
هُمُومَنَا. وَاكْشِفْ بِهَا غُمُومَنَا. وَاغْفِرْ بِهَا ذُنُوبَنَا. وَأَقْضِ بِهَا
دُيُونَنَا. وَأَصْلِحْ بِهَا أَحْوَالَنَا. وَبَلِّغْ بِهَا آمَالَنا. وَتَقَبَّلْ بِهَا تَوْبَتَنَا.
وَاغْسِلْ بِهَا حُوبَتَنَا. وَانْصُرْ بِهَا حُجَّتَنَا. وَطَهِّرْ بِهَا أَلْسِنَتَنَا. وَأَنْسِ
بِهَا وَحْشَتَنَا. وَارْحَمْ بِهَا غُرْبَتَنَا. وَاجْعَلْهَا نُورًا بَيْنَ أَيْدِينَا وَمِنْ
خَلْفِنَا. وَعَنْ أَيْمَانِنَا. وَعَنْ شَمَائِلِنَا. وَمِنْ فَوْقِنَا وَمِنْ تَحْتِنَا. رَوْفِي
حَيَاتِنَا وَمَوْتِنَا. وَفِي قُبُورِنَا وَحَشَرِنَا وَنَشْرِنَا وَظِلَالِنَا فِي الْقِيَمَةِ عَلَى
رُءُوسِنَا. وَثَقِّلْ بِهَا مَوَازِينَ حَسَنَاتِنَا. وَأَدِّمْ بِرَكَاتِهَا عَلَيْنَا حَتَّى نَلْقَى
نَبِيَّنَا وَمَسِيحَنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ وَنَحْنُ آمِنُونَ
مُطْمَئِنُّونَ فَرِحُونَ مُسْتَبْشِرُونَ. وَلَا تَفَرِّقْ بَيْنَنَا وَبَيْنَهُ حَتَّى تُدْخِلَنَا
مَدْخَلَهُ وَتُوَوِّينَا إِلَى جَوَارِهِ الْكَرِيمِ مَعَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّهَدَاءِ وَالصَّالِحِينَ وَحَسَنَ أَوْلِيكَ رَفِيقًا.

O Allah! By virtue and grace of Durood Sharif, dilate our breasts and make our task easy and alleviate our distresses and remove our afflictions, and forgive our sins,

and pay our debts and ameliorate our conditions, and fulfil our expectations, and accept our repentance, and wipe out our vices, and make our arguments dominant, and purify our tongues and solace our anxiety, take pity on our poverty. O Allah! Make this book of Durood Sharif light before us, behind us, on our right, left, above, beneath, in our life and death, in our graves, at the time of our gathering and dispersing, and make it shade over our heads on the Day of Resurrection, and place more weight of virtue on our side of the Scale, and keep its blessings upon us for ever till we meet our lord, the Holy Prophet ﷺ. Blessings and peace of Allah be on him and on his family and we may be in his protection, contented, blissful, rejoicing and don't separate us from him till you cause us enter the place where he would be and confer unto us his kind neighbourhood and of those who are blessed by you from the Prophets, truthfals, martyrs, righteous and these are the good companions. (121)

الصلوة والسلام عليك يا رسول الله وعلى آلك و
أصحابك وأهل بيتك يا حبيب الله



Poetry in the Honour of the Holy Prophet (ﷺ)

Muslim Ummah, since the advent of the Prophet, has been writing poetry in his praise and honour in order to give vent to their inmost attachment. This section now records a few examples of such expressions made by the celebrated mystics of Islam.

1. Hazrat Shaikh SyEed Abdul Qadir Jilani presents his eulogy in the court of Rasulullah (ﷺ):

غلام حلقہ بگوش رسول ساداتم زہے نجات نمودن حبیب و آیا تم

I am servant and slave of the Prophet of Saadat. How fortunate I am that for my salvation, I claim of his (unique) portants and his love.

دلم ز عشق محمد پرست و آل محمد گواه حال من است این ہمہ حکایا تم

My heart is restless in the ardent love of Muhammad (ﷺ) and his descendants. All these events are witness to my spiritual state.

چو ذرہ ذرہ شود این تنم بہ خاک لحد تو بشنودے صلوات از جمیع ذراتم

When my body is changed into particles of dust in the grave, voice of reciting of Durood-o-Salaam shall be heard from all of them (particles).

سلام گویم و صلوات بر تو ہر نفسے قبول کن بہ کرم این سلام و صلواتم

I offer Durood-o-Salaam plentifully every moment to you (O the Prophet). O my Lord! Grant acceptance to my blessings and salutation on the Prophet.

2. Syed Ahmad Rifai is a celebrated saint of Islam.

In 555 AH. after performing Hajj, he went to the court of Rasulullah (ﷺ) at Madina to offer salutation. Standing attentively with utmost respect and humility, he submitted the following two verses in his sanctuary:

1. فِي حَالَةِ الْبُعْدِ رُوْحِي كُنْتُ أَرْسِلُهَا
تُقَبِّلُ الْأَرْضَ عَنِّي وَهِيَ نَائِيَتِي

2. وَهَذِهِ دَوْلَةُ الْإِشْبَاحِ قَدْ حَضَرَتْ
فَأَمْدُ دَيْمِيكَ كَيْ تَخُطِّي بِهَا شَفَتِي

(1) O the Prophet of God! In state of severance and remoteness, I used to send my soul in your holy presence and it would on account of my vicegerency kiss your glorified threshold. (2) Now my corporeal being is present at your court. Kindly extend your compassionate hand towards me so that my lips may kiss it.

At this appeal, the Holy Prophet (ﷺ) stretched his hand from his Rauda and Ahmad Rifai Kissed it. At this moment ninety thousand visitors were present in the Mosque of the Holy Prophet who saw this phenomenon and were blessed by the sight of the holy hand. The gathering included Hazrat Shaikh Syed Abdul Qadir Jilani (R.A). (البيان المشيد) Maulana Ashraf Ali Thanwi too has mentioned this event in his book (آفاضات يومية).

3. Ala Hazrat Ahmad Riza Khan Brelwi. This eulogy contains 171 verses of which 45 are translated here due to shortage of space.

مصطفیٰ جانِ رحمت پہ لاکھوں سلام شمعِ بزمِ ہدایت پہ لاکھوں سلام

Countless salutations be on Mustafa (ﷺ) who is

embodiment of divine mercy, and countless salutations be on the "Shining Lamp" in the galaxy of all the Prophets and Messengers who were the light of guidance. (All of them were benefitted by the light of Muhammad).

مہر چرخ نبوت پہ روشن درود گل باغ رسالت پہ لاکھوں سلام

Radiant blessings be on the sun of the heaven of Prophethood; countless salutation be on the flower of the Rose-garden of Messengerhood.

شہر یار ارم تاجدار حرم نو بہار شفاعت پہ لاکھوں سلام

Countless salutations be on the monarch of Paradise and sovereign of the holy sanctuary of Kaba who is well-spring of intercession on the Day of Reckoning.

شب اسری کے دولہا پہ دائم درود نوشہ بزم جنت پہ لاکھوں سلام

Eternal blessings be on the bride-groom of celestial night journeyer riding Buraq destined to "Two bow length or Less." Thousands of salutations be on the Chief of the Governing Body of Paradise.

عرش کی زیب و زینت پہ عرشی درود فرش کی طیب و نزہت پہ لاکھوں سلام

Celestial blessings be on the beauty and elegance of Divine Throne and countless salutations be on the fragrance and sanctity of the Earth (Rasulallah).

نور عین لطافت پہ الطف درود زیب و زینت نظافت پہ لاکھوں سلام

The most sanctified blessings be on the transparent Divine Light incarnate; countless salutations be upon the spiritual figure of beauty and exquisiteness.

نقطہ سر وحدت پہ یکتا درود مرکز دور کثرت پہ لاکھوں سلام

Unique blessings be on the secret of Oneness; countless salutations be on the pivotal point of plurality in

the Unity (i.e, his holy being is the primordial advent and centre of the entire universe)

صَادِقِ رَجْعَتِ شَمْسٍ وَ شَقِ الْقَمَرِ نَائِبِ دَسْتِ قَدَرَتِ پَہِ لاکھوں سلام

Countless salutations be on the vicegerent of Providential power who caused the sun to return and the moon to split.

جس کے زیرِ لوا آدم و من سوا اس سزائے سیادت پَہِ لاکھوں سلام

Countless salutations be on the worthy leadership of Prophet under whose "Banner of Praise" would be Adam and the entire creation on the Day of Resurrection.

عَرْشِ تَا فَرْشِ ہِے جس کے زیرِ نگیں اس کی قاہرِ ریاست پَہِ لاکھوں سلام

Countless salutations be on the mighty dominion of that king under whose jurisdiction falls entire universe from Divine Throne to antipodes (i.e. deepest abyss of the earth.)

اَصْلِ ہر بود و بہود و تخم وجود قاسمِ کنزِ نعمت پَہِ لاکھوں سلام

Countless salutations be on him who is the cause of creation (*the lord of laulaka*) and its weal and betterment and is the Distributor of Divine treasures and bounties.

فَتْحِ بَابِ نُبُوَّتِ پَہِ بے حد درود ختمِ دورِ رسالت پَہِ لاکھوں سلام

Countless blessings be on the Opener of the gate of Prophethood; billions of salutations be upon the Seal of the Prophets. (He was Prophet prior to the Prophethood of Adam and Apostleship ended on him.)

شَرَقِ اَنْوَارِ قَدَرَتِ پَہِ نوری درود فَتْحِ اِزْہَارِ قُرْبَتِ پَہِ لاکھوں سلام

Refulgent blessings be on the total theophany of Divine light; countless salutations be on the luminous cosmic figure who provides gnosis to approach Divine

sanctuary.

ماہِ لاہوتِ خلوت پہ لاکھوں درود شاہِ ناسوت جلوت پہ لاکھوں سلام

Billions of blessings be on the moon of the hidden Domain of Divine (*lahut*) and countless salutations be upon the monarch of manifest corporeal world.

کنزِ ہر بیکس و بے نوا پہ درود حرزِ ہر رفتہ طاقت پہ لاکھوں سلام

Divine blessings be upon the Repository of benevolence for every destitute and helpless, thousands of salutations be upon the Asylum for every deposed power. (Down-trodden folk).

پر تو اسمِ ذاتِ احد پر درود نسخۂ جامعیت پہ لاکھوں سلام

Billions of blessings be on the total theophany of the Name "*Ahad*" of His Essence, countless salutations be upon the being who is embodiment of His Transcendence and Immanence.

خلق کے داد رس سب کے فریاد رس کہفِ روزِ مصیبت پہ لاکھوں سلام

Countless salutations be upon the succourer of the entire creations and everyone and refuge for all on the Day of Judgement.

مجھ سے بے کس کی دولت پہ لاکھوں درود مجھ سے بے بس کی قوت پہ لاکھوں سلام

Billions of blessings be upon the Wealth of this poor like me and countless salutations be upon the Power of weak like me.

شمعِ بزمِ دنیٰ ہو میں گم کن انا شرحِ متنِ ہویت پہ لاکھوں سلام

Annihilate your (perishable) being in the reality of Companionship of God and His Prophet, and thousands of salutations be on the person who inhabited the entire void universe from every respect.

انتہائے دُورِیٰ ابتدائے یکی جمع تفریق و کثرت پہ لاکھوں سلام

Billions of salutations be on the cosmic figure whose spiritual inspiration has reached the last edge of the universe and cognition of Oneness of the One begins by his person and by his virtues the administration of the worlds is in order. (His being in the creations, still maintains own uniqueness in the Existence, i.e, due to him different values attained elegance. And the one whose Ummah far exceeds the Ummas of other Prophets.)

رَبِّ اعلیٰ کی نعمت پہ اعلیٰ درود حق تعالیٰ کی منت پہ لاکھوں سلام

Sublime blessings be upon the exalted bounty of the Lord of the creation, countless salutations be on His gracious favour over the cosmos (i.e, Rasulullah ﷺ)

ہم غریبوں کے آقا پہ بے حد درود ہم فقیروں کی ثروت پہ لاکھوں سلام

Unlimited blessings be on the liegelord of the poor like us and billions of salutations be upon Divine Providence (Rasulullah ﷺ) through whom we take sigh of relief.

سبب ہر سبب منہائے طلب علتِ جملہ علت پہ لاکھوں سلام

Hand of that holy being is always behind the motivation (impulse) of that thinker who plans for action, although he does not know this secret. That holy being who knows it very well has the authority to give far more than his expectation. Thousands of salutations be on that spiritual figure who is the major cause of all the causes.

مصدرِ مظہریت پہ اظہر درود مظہرِ مصدریت پہ لاکھوں سلام

Glowing blessings be on the first source and locus of Divine Manifestation. Thousands of salutations be on the

cosmic figure who causes the existence of entire Existence.

جس کے جلوے سے مرجھائی کلیاں کھلیں اس گل پاک منبت پہ لاکھوں سلام

Countless salutations be on that full bloomed flower of Oneness (*wahdat*) whose irradiating beauty gave new life to the withered buds. (The Beauty Absolute *حسن*) (Allah had suffused the Prophet in His own primordial beauty making him embodiment of light which irradiates light onward over the entire creation.)

طائران قدس جس کی ہیں قمریاں اس سہی سرو قامت پہ لاکھوں سلام

Billions of salutations be on that straight cypress of the garden of Prophethood around which angels of the angelic world make circuit like doves.

قد بے سایہ کے سایہ رحمت ظل ممدود رأفت پہ لاکھوں سلام

Countless salutations be on the shadowless holy being whose reflection is spread in all direction providing perennial shelter of mercy, kindness, and generosity to the entire celestial and earthly spheres. (The holy being of Rasulullah (ﷺ), being divine light incarnate is exempt from all sort of grossness, opacity and impurity.)

وصف جس کا ہے آئینہ حق نما اس خدا ساز طلعت پہ لاکھوں سلام

Countless salutations be on the person whose divinely made radiant countenance is the mirror of Divine beauty. (His face reflects Divine light).

جس کے آگے سر سروراں خم رہیں اس سرتاج رفعت پہ لاکھوں سلام

Countless salutations be on that elevated crowned head before whom heads of the worldly kings remained bowed down.

وہ کرم کی گھٹا گیسوئے مشک سا لکہ ابر رحمت پہ لاکھوں سلام

Billions of salutations be on the dark tresses of kindness diffusing musk (aura) everywhere and the cloud showering mercy on the universe.

جس کے ماتھے شفاعت کا سہرا رہا اس جہیں سعادت پہ لاکھوں سلام

Countless salutations be on that blessed forehead which is garlanded by the role of Great Intercession to be made on the Day of Resurrection.

جن کے سجدے کو محراب کعبہ جھکی ان بھنوؤں کی لطافت پہ لاکھوں سلام

Countless salutations be on the exquisite arched like eyebrows whose divinely beauty caused the arch of Ka'aba prostrate.

جس طرف اٹھ گئی دم میں دم آ گیا اس نگاہ عنایت پہ لاکھوں سلام

Countless salutation be on that glance of benevolence and mercy, wherever it was cast life took sigh of relief (i.e, misfortune averted).

جس سے تاریک دل جگمگانے لگے اس چمک والی رنگت پہ لاکھوں سلام

Countless salutations be on the shining colour of that beautiful figure whose light caused the dark hearts to shine.

پتلی پتلی گلِ قدس کی پتیاں ان لبوں کی نزاکت پہ لاکھوں سلام

Countless salutations be on the delicacy of the lips which were thin like the petals of flower of the Divine rose garden.

وہ دہن جس کی ہر بات وحی خدا چشمہ علم و حکمت پہ لاکھوں سلام

Countless salutations be on the well-spring of inspired knowledge and wisdom whose every utterance was Divine revelation.

وہ زبان جس کو سب کن کی کنجی کہیں اس کی نافذ حکومت پہ لاکھوں سلام

The tongue which stands at the station of "Be, and it is", countless salutations be on it which governs the entire phenomenal world (i.e, from heaven to earth.)

جس کی تسکین سے روتے ہوئے ہنس پڑے اس قبسم کی عادت پہ لاکھوں سلام

Countless salutations be on the smiling habit of the being whose consolation delighted the afflicted souls.

حجر اسود کعبہ جان و دل یعنی مہر نبوت پہ لاکھوں سلام

Countless salutations be on the Seal of Prophethood which is like Black Stone and Kaaba of mind and soul.

ہاتھ جس سمت اٹھا غنی کر دیا موج بحر سخاوت پہ لاکھوں سلام

To whatever direction the blessed hand raised, it rendered the destitute affluent. Countless salutations be on that oceanic wave of generosity and liberality.

رفع ذکر جلالت پہ ارفع درود شرح صدر صدارت پہ لاکھوں سلام

Exalted blessings be on the sublime majestic name and fame of the Prophet, and countless salutations be on his expanded breast which is the central point of entire universe (i.e. everything recurses to him.)

دل سمجھ سے وراء ہے مگر یوں کہوں غنچہ راز وحدت پہ لاکھوں سلام

We are unable to comprehend the reality of Muhammad (logos) but I would invoke thousands of salutations on the radiant heart which is the receptacle of secret of Oneness.

کھائی قرآن نے خاک گزر کی قسم اس کف پا کی حرمت پہ لاکھوں سلام

The holy Quran took oath of the place (city of Mecca) he would walk on. Blessed be the sanctity of the sole of that foot.

جس سہانی گھڑی چمکا طیبہ کا چاند اس دل افروز ساعت پہ لاکھوں سلام

Countless salutations be on that exhilarating moment in which the moon of Taybah (Madina the Radiant) radiated light over the universe . (i.e. Birth took place).

ایک میرا ہی رحمت پہ دعویٰ نہیں شاہ کی ساری اُمت پہ لاکھوں سلام

I have no claim over his mercy and clemency exclusively, O the *lord of laulaka*! Billions of salutations be on your entire Ummah. (2)

4. Hazrat Shah Abdul Aziz

مدار وجود الـكون في كل لحظة و مفتاح باب الجود في كل عسرة
و متمسك الملهوف في كل شدة و معتصم المكروب في كل غمرة
و منتجع الغفران من كل تائب اليك قد العين حين ضراعة

O the Prophet of Allah! You are key to the gate of entire cosmos every moment, and refuge in the wake of every trial and tribulation and anxiety and an asylum for every afflicted soul in the wake of misfortune. You cause the acceptance of repentance of the penitent. At the time of humility and submission, our eyes look towards you. (3).

5. Hazrat Shah Waliullah Muhaddith Dihlawi appeals in the court of Rasulallah (ﷺ):

رسول الله يا خير البرايا نوالك ابتغى يوم القضاء
اذا ما حل خطب مدلهم فانت الحصن من كل البلاء
اليك توجهي و بك استنادي و فيك مطامعي و بك ارتجائي

O the Prophet of Allah! You are the best of all the creation. I need your bestowal and conferment on the Day of Resurrection. If any severe affliction befalls, your

court is the only fort of refuge. I recourse to the Holy Prophet (ﷺ) since he is the only one for me to fall back upon, and he is the only source of goodness and I only hope of him (4).

6. Amir-ul-Asr Hazrat Khwaja Muhammad Bashir Abbasi Qadiri (ex-Sajjada Nasheen of Dargah Muallah Ghaus-ul-Asr Gujranwala) offers eulogy in the court of Rasulullah (ﷺ) in these words:

- 1 غل الہی نور مجسم صلی اللہ علیہ وسلم
مظہر حق اور رحمت عالم صلی اللہ علیہ وسلم
- 2 اسم گرامی پاک محمدؐ، اوج فلک پر نام ہے احمدؐ
ذات مقدس ذات مکرم صلی اللہ علیہ وسلم
- 3 اوّل و آخر ظاہر و باطن زا کی و طاہر حاضر و ناظر
سب کے شاہد سب کے محرم صلی اللہ علیہ وسلم
- 4 سید مرسل نبیوں کے سرور سب سے اعلیٰ اولیٰ برتر
اشرف و اطہر امجد و اکرم صلی اللہ علیہ وسلم
- 5 باعث خلقت مرکز وحدت حق کی حقیقت آیہ رحمت
نعمت قدرت نازش آدم صلی اللہ علیہ وسلم
- 6 روح صداقت کان شراف بحر سخاوت شاہ قیامت
شافع امت نبیوں کے خاتم صلی اللہ علیہ وسلم

7 مشعل ایمان معنی قرآن عرش کے مہماں قبلہ دوراں
زینت ہر جاں راہبر اعظم، صلی اللہ علیہ وسلم

8 حورو ملائک اور جن و بشر کے شام و سحر اور شمس و قمر کے
شجر و حجر اور خلق کے ہمد صلی اللہ علیہ وسلم

9 آپ کے سر پر تاج شاہانہ ہو مقبول میرا نذرانہ
قادری سے اے شاہ معظم، صلی اللہ علیہ وسلم

1. Reflection of God, embodiment of divine light, blessings and peace be on you. You are manifestation of His light and mercy for the universe, blessings and peace be on you.
2. Your earthly name is Muhammad and Celestial name is Ahmad. Your being is sanctified and venerated. Blessings and peace be on you.
3. You are first and the last, manifest and hidden, glorified and chaste, and omnipresent. You are witness and confidant of all. Blessings and peace be on you.
4. You are chief of all the Messengers, lord of all the Prophets, supreme and sublime to all of them. You are most distinguished, virtuous, glorious and utmost generous. Blessings and peace be on you.
5. You are the cause of entire creation, centre of Divine Unity (Oneness), the reality of Reality and a sign of His mercy. You are divine bounty and pride of Adam. Blessings and peace be on you.
6. You are soul of truth, mine of nobility, sea of generosity and lord of Day of Judgement. You are

- intercessor of Ummah and the Seal of Prophets. Blessings and peace be on you.
7. Beacon light of Faith, intrinsic meaning of the holy Qur'an, visitor of the holy Throne and Qibla of all the times. You are beauty of every soul and the greatest guide to all. Blessings and peace be on you.
8. Houris and angels, jinn and mankind, sun and moon, plants and stones: you are the companion of all creations. Blessings and peace be on you.
8. Your head wears royal crown, accept my laudatory poem, (Qasidah) by Qadiri, O the most sublime lord. Blessings and peace be on you.
7. Ala Hazrat Imam Ahmad Riza Khan Brelwi appeals in the court of Rasulullah (ﷺ) in these words:-

بکار خویش حیرانم اغثنی یا رسول اللہ ﷺ
پریشانم پریشانم اغثنی یا رسول اللہ ﷺ

I am perplexed in my work, O the Prophet of Allah! come to my help. O the Messenger of Allah! I am highly perturbed and distressed, be kind to me.

ندارم جز تو ملجائے ندانم جز تو ماوائے
توئی خود ساز و سامانم اغثنی یا رسول اللہ ﷺ

I have no asylum to take refuge except your holy being. There is no shelter and place of refuge for me in the world except you. You are my entire universe. O the Prophet of Allah! Succour.

شہابیکنس نوازی کن طبیباً چارہ سازی گن
مریض درد عصیانم اغثنی یا رسول اللہ ﷺ

O the lord! Be kind to this poor-fellow. O my

physician ! Take care of me. I am down by the load of my sins. O the Prophet of Allah! Come to my assistance.

زفتم راه بنیایاں فقام در تہ عصیاں

یا اے حبیل رحمانم یا رسول اللہ ﷺ

I could not tread divine path, rather fell into dark abyss of sins. You are the only strong string to pull me out. O the Prophet of Allah! Aid me in distress.

اگر رانی و گر خوانی غلام انت سلطانی

دگر چیزے نمی دانم اغثنی یا رسول اللہ ﷺ

You may kick me out or allow me to come near you, I am your servant and you are my lord. And I know nothing beyond this . O the Messenger of Allah! Come to my help.

بکہف رحمتم پرور ز قظیم منہ کتر

سگ درگاہ سلطانم اغثنی یا رسول اللہ ﷺ

Confer a place onto me in the realm of your mercy and consider me not more than hateful dog. I am a dog at the court of king. O the Prophet of Allah! Come to my help.

گنہ در جانم آتش زد قیامت شعلہ ی خیزد

مدد اے آب حیوانم اغثنی یا رسول اللہ ﷺ

Series of sins has lit fire into my being. Day of Judgement is inflamming fire. O my' Water of Life, I need your help. O the Prophet of Allah! Come to my help.

گدائے آمد اے سلطان بامید کرم نالاں

تہی داماں مگر دانم اغثنی یا رسول اللہ ﷺ

O my lord! A beggar is standing at your threshold. I

have come with the hope of your kindness and mercy. Kindly don't return me empty-handed. O the Prophet of Allah! Come to my help. (4)

8. Hazrat Syed Pir Miher Ali Shah of Golra Sharif.

Shah Sahib had the visions of Rasulullah (ﷺ) many a time which would inspire and keep him intoxicated too much. He attemptsto describe physical beauty of his beloved, his mysterious relation with the existence and his holy being the cause of entire phenomenal creation, by using simile, metaphor and metaphysical imagery. It gives much food for thought, causes inspiration, reflection and meditation in order to arrive at the perception of Reality i.e., the Ultimate Truth. A few verses of his celebrated eulogy are translated here:

اَج سِک مِتراں دِی ودھیری اے کیوں پڑی اُداس گھنیری اے

The longing and yearning for my beloved Friend is highly increased today. This very much has rendered my heart sad.

لُوں لوں وِچ شوق چنگیزی اے اَج نیناں لایاں کیوں جھڑیاں

This intense desire (to see him again and again) has penetrated every tissue of my body making my eyes shedding tears like heavy downpour.

الطیف سَرِی مِّن طَلَعِی وَاشْدُوْ بَدِی مِّن وَفَرِی

His radiant face appeared to me in a vision and fragrance was coming out in abundance from his tresses.

فَسَلَّتْ هُنَا مِّنْ نَّظَرِی نیناں دِیاں فوجاں سِر چڑھیاں

I was enraptured by the sight of his glorious vision. The flood from my eyes (tears) engulfed me.

مکھ چند بدر شمعانی اے متھے چمکے لٹ نورانی اے

His face, like full moon, irradiates light. His forehead reflects divine effulgence.

کالی زلف تے اکھ مستانی اے مخمور اکھیں ہن مدبھریاں

His tresses are black, his eyes full of rapture. His drunk eyes are intensely intoxicated (by the wine of Divine Unity).

دو ابرو قوس مثال دسن جیس توں نوکِ مثرہ دے تیر چھٹن

His two eye-brow look like cross-bows. His pointed eye-lashes look like darting burst of arrows.

لباں سُرخ اکھاں کہ لعلِ یمن چنے دند موتی دیاں ہن لڑیاں

His red lips, should I say, are like the rubies of Yemen. His white teeth like a string of pearls.

اس صورت نوں میں جان آکھاں جانان کہ جانِ جہان آکھاں

Should I regard this holy being (Cosmic figure) the soul of life or the essence (life and soul) of the entire universe! (He is the lord of *laulaka*).

سچ آکھاں تے رب دی شان آکھاں جس شان توں شاناں سب بنیاں

The truth is that it is Divine glory in totality (Divine light incarnate) from which all other glories originated.

ایہ صورت ہے بے صورت تھیں بے صورت ظاہر صورت تھیں

This face (of the Prophet) is the face of Faceless. That Faceless has manifested Himself through this face.

بے رنگ دے اس صورت تھیں وحِ وحدت پھٹیاں جد گھڑیاں

That Hueless is seen in this cosmic figure (the Prophet) since the time Divine Unity manifested in

plurality.

دسے صورت راہ بے صورت دا توبہ راہ کی عین حقیقت دا

This cosmic figure (the Prophet) guides the creatures to the (straight) path of the Faceless (Allah). Nay! But to the Ultimate Reality Itself (i.e. the Abode of Light)

دو جگ اکھیاں راہ دا فرش کرن سب انس و ملک حوراں پریاں

The denizens of both the worlds are laying their eyes in your path (they eagerly wait you) including all mankind, angels, houris and peris.

انہاں سکدیاں تے گرلاندیاں نے لکھ واری صدقے جاندیاں نے

All these people longing and screaming are ready to sacrifice their lives millions of time on you.

سُبْحَانَ اللَّهِ مَا أَجْمَلُكَ مَا أَحْسَنُكَ مَا أَكْمَلُكَ

Glory be to Allah who created you (O the Prophet) so handsome as you are. How excellent and how perfect you are!

کتھے مہر علی کتھے تیری ثنا گستاخ اکھیں کتھے جا اڑیاں

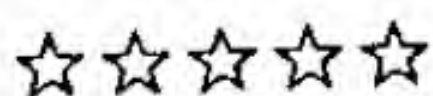
How humble is Mehr Ali, how sublime is your praise. (i.e. Mehr Ali is unworthy to praise you befittingly as you deserve) How irreverent are his eyes to have entangled in love with you.

An Appeal to Divine mercy.

اَللّٰهُمَّ اغْفِرْ لِمُؤَلِّفِهِ وَارْحَمْهُ وَاَجْعَلْهُ مِنَ الْمَحْشُوْرِيْنَ
فِيْ زُمْرَةِ النَّبِيِّْنَ وَالصّٰدِقِيْنَ وَالشّٰهَدَآءِ وَالصّٰلِحِيْنَ بِفَضْلِكَ
يَا رَحْمٰنُ. وَاغْفِرْ لَنَا وَلِوَالِدَيْنَا وَلَا سِتَادَيْنَا وَلِمَشَائِخِنَا وَ
لِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِيْنَ. وَ اَنْ
تَتُوْبَ عَلَيْهِ اِنَّكَ غَفُوْرٌ رَّحِيْمٌ. اَللّٰهُمَّ اٰمِيْنَ يَا رَبَّ الْعٰلَمِيْنَ ۝

O Allah! Forgive the compiler of this book and take pity on him and include him in the galaxy of Prophets, Truthful supporters, martyrs, and righteous, in the Hereafter by your kindness, mercy and grace, O the Most Merciful! And forgive us O Allah! Our parents, teachers, our Mashaikh (mystic men), and all the male and female believers, and the Muslim men and women whether living or dead, by your mercy, O the Most Merciful of ail those who show mercy. And you accept his repentance, Indeed you are Forgiver and Beneficent! O Allah! *Aameen* (May it happen as it is prayed)! O the Lord of all the worlds.

O Allah! Cast glance of forbearance, compassion and mercy at Muhammad Riaz who is overburdened by mountain of sins and lapses committed through out his life. He has no one to fall back upon except You. Be kind and graceful to him.



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Chapter2

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Chapter 3

1. مسلم شریف: جلاء الافہام ص 20
2. سعادت الدارين ص 57
3. صلوة الشاء ص
- 18
4. منتخب كنز العمال ص 353
- 5-7
- جلاء الافہام ص 29
8. ترمذی ج اول ص 158
9. طبرانی ص 59
- 10
- سعادت الدارين ص 60
11. سعادت الدارين ص 61
12. منتخب كنز العمال ص 353
- سعادت الدارين ص 188
13. كنز العمال اول ص 349
14. ترمذی اول ص 157
15. كنز اول ص 353
16. جواهر 4 ص 155
17. سعادت الدارين ص 58
18. صلوة الشاء ص 36
19. سعادت الدارين

20. صلوة الثناء ص 36 21-23. سعادۃ الدارین ص 74'67 24. جواهر 4 ص 162
 25. صلوة الثناء ص 36 26. سعادۃ الدارین ص 68 27-35. صلوة الثناء ص 18 سے 40
 36. سعادۃ الدارین ص 80 37. صلوة الثناء ص 42 38. 39. افضل الصلوات ص 47

40. سعادۃ الدارین ص 69 41. سعادۃ الدارین ص 63 42 سے 46. افضل الصلوات ص 47

47. منتخب كنز العمال ص 52 48. 49. افضل الصلوات ص 48-47 50. لواقع الانوار القدسیہ شعرانی

51. صلوة الثناء ص 36 52. افضل الصلوات ص 28 53 سے 61 : افضل الصلوات ص 48

62. طبرانی جلاء الافہام ص 56 63. منتخب كنز العمال ص 35 64-65. صلوة اثناء ص 17

66. مسند امام احمد اول ص 253 67-68. طبرانی 'صلوة الثناء ص 20

69. ابوداؤد ج 2 ص 150 'مسند امام احمد ج 2 ص 527 70-71. صلوة الثناء ص 18-23

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Chapter 4

1-2. كشف الغمہ ص 271/1 3. مرقاة ج 1 ص 344 4-6. جلاء الافہام ص 32-36

7. القول البديع ص 105 'الترغيب والترهيب ص 495 8. دلائل الخيرات ص 13

9. الترغيب والترهيب ص 504 10-11. سعادۃ الدارین ص 77 '85

12-13. القول البديع ص 116-117 14. سعادۃ الدارین ص 143 15. درة الناصحين

مصری عربی ص 89 16. سعادة الدارین ص 62

17-19. علامہ حبیب البشر خیری: اللهم صلى على محمد ص 37-41 20. القول البديع ص 112

21. جلاء الافہام 22. دلائل الخيرات 23. درة الناصحين ص 225

24. نزہۃ المجالس ص 110

25-34. القول البديع ص 151-140 35-36. مطالع المسرات ص 6

Chapter 5

1. القول البديع ص 132 'ساعات الدارين ص 87' معارج النبوت ص 308
- 2-3. ساعات الدارين ص 87'88 4. القول البديع ص 12 5-12 ساعات الدارين ص 88-89
13. فتح رباني ص 12 14-19 ساعات الدارين ص 90-92 20. اخبار الاخيار ص 326 20 A. ذكر خير ص 194 21. الابرار ص 554 22. خزينة كرم ص 69
23. معارج النبوة 318/1 24. مقاصد الساكنين ص 53 25. القول البديع ص 133 26-27 افضل الصلوات ص 31
28. ميزان كبرى ص 42/1 29. نور بصيرت از ميان عبدالرشيد نوائى وقت.
30. علامه حبيب البشر خيرى. اللهم صلى على محمد ص 37 31. تفسير روح البيان 32-33. علامه حبيب البشر خيرى ص 49-50 34. علامه حبيب البشر خيرى ص 72
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Chapter 6

1. شرح شفا بحواله يسين كانپورى 'صلوة وسلام نمبر ص 39 2. ذكره فى شفاء الاسقام فضائل درود و سلام ص 75
3. القول البديع ص 101 4. ردالمختار ج 1 ص 479 5. زاد السعيد ص 21

Chapter 7

1. جواهر ج 4 ص 154 بحواله حديث طبرانى 2. ساعات الدارين ص 4
- 3-7. جلاء الافهام ص 252-256 8-9 ساعات الدارين ص 174
- 10-13. جلاء الافهام ص 258 ساعات الدارين ص 169, 172-173 'مسلم مع ذهبى ج 1 ص 143
14. جلاء الافهام ص 281 'ساعات الدارين ص 191 15-16. ساعات الدارين ص 169, 173
17. جلاء الافهام ص 292 18-20. ساعات الدارين ص 169 21-25. جلاء الافهام ص 251-276
- 26-27. ساعات الدارين ص 176 28. جلاء الافهام ص 263 29. القول البديع
30. جلاء الافهام 277 31-32. ساعات الدارين ص 176 33. متن ابو دائود
- 34-35. ساعات الدارين ص 186 36. ساعات الدارين ص 166 37. جلاء الافهام 279
38. ساعات الدارين 82 39. جلاء الافهام ص 288 ساعات الدارين 168 40. حرز ص

41-45. سعادت الدارين 154, 168-169 46-50. جلدء الافهام ص
281, 263, 278, 272

49-50. جلدء الافهام ص 281 '278 51. سعادت الدارين ص 194 52. جلاء
الافهام ص 277

53-54. سعادت الدارين ص 194 55-56. جلاء الافهام ص 278, 293 57. حرز ص
124

58-67. جلاء الافهام 281-293

68-72. سعادت الدارين 194, 175, 176, 191, 190 73-75. حرز ص 199 '127-128

76-81. سعادت الدارين ص 192, 191, 23, 178, 175 82. افضل الصلوات ص 191

83-89. القول البديع 90-92. معارف درود و سلام

Chapter 8

1. تفسير روح البيان 78 2. جواهر ج 4 ص 238, 236 3. جواهر جلد 4 ص 236

Chapter 9

1. شريف التوايخ جلد اول 2. سعادت الدارين ص 169 3. سير الاولياء
4. راحت القلوب

5. طبقات الكبرى امام عبد الوهاب شعراني. 6. تذكرة مولانا فضل الرحمن گنج مراد
آبادى 7. گلزار احمد رحمانى

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14. قائم الدين قانونگو ذكر مبارك ص 145. 15. سعادت الدارين ص 128

16. سكينه العارفين كندن لاهورى 17. طبقات الكبرى 18. تذكرة الواسلين

خواجه رضى الدين بسمل 19. زبدة المقامات خواجه محمد هاشم كشمى 20. القول
الجميل شاه ولي الله 21. شريف التوايخ ج 3 جز 3

22. تذكرة صوفيانى بلوچستان ذاكثر انعام الحق كوثر 23. ابو ظيفة الكريمة. مولانا
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Chapter 10

1. جذب القلوب 2-3. مسلم مع نووی ج 1 ص 175 4. سعادت الدارين ص 69
5. مسند امام احمد ج 4 ص 119 6. تحفة الذاكرين ص 111 7. صلوة
الثناء ص 9
8-9. سعادت الدارين ص 57 10. افضل الصلوات ص 126

Chapter 11

1. مطالع المسرات 2-6. سعادت الدارين ص 136
7. جامع المعجزات فی سید خیر البریات ص شیخ محمد الواعظ الرہاری ص 94
8. روض الرياحين ص 211
9-14. سعادت الدارين ص 120-121 15-17. القول البديع 18. نزہۃ المجالس
ص 109
19-20. سعادت الدارين ص 148, 135 21. انفاس العارفين ص 39 22. القول
البديع
23. سعادت الدارين ص 143 24. منازل الانوار 25. دُرّة الناصحين ص 272
26. حیات اعلیٰ حضرت ص 44 'سوانح اعلیٰ حضرت امام احمد رضا بریلوی ص 228
27. راحت القلوب ص 61
28. ذکر خیر ص 196 29. روضة الفائق 'صلوة و سلام' مولوی احمد سعید دہلوی ص
51

Muslim Devotions, p.161 30.

- 31-34. القول البديع 35. جذب القلوب 36. القول البديع 37-38. زاد السعيد
39. القول البديع
40. سعادت الدارين ص 145 41. نزہۃ المجالس 42-44. سعادت الدارين
ص 141, 137, 134
45. فضائل درود و سلام ص 53 46. رونق المجالس ص 11 47-53. سعادت الدارين
ص 131-144

Chapter 12

1. افضل الصلوات ص 77 2-14 Fazail-e-Durood 15. سعادت دارین ص 242

16. Nearest Approach to the Messenger of Allah pp43-44

17-18. Fazail-e-Durood 19. سعادت الدارین ص 82

20-21- Nearest Approach to the Messenger of Allah pp37.38

22. The Wonderful Excellences of Easy Virtue, p 302-303

23. سعادت الدارین ص 24232 فضائل درود. علامہ یوسف نبھانی ص 247-249

25. Translated by Rafique Abdur Rahman Ladha, p 72.

26. القول البدیع ص 76-77

27. Translated by Rafique Abdur Rahman Ladha.

28. Nearest Approach to the Messenger of Allah. p.177

29. سعادت الدارین ص 245 'آب کوثر ص 282

30. Nearest Apporach to the Messenger of Allah, P.89-92

31. القول البدیع ص 77

32-34. Nearest Apporach to the Messenger of Allah, pp

92-93-102-105

35. شارح دلائل الخیرات 36-37. فضائل درود 'علامہ یوسف نبھانی ص 253'252'294'264

39. فضائل و برکات درود شریف 'علامہ عالم فقری ص 213-215

40. فضائل درود علامہ یوسف نبھانی ص 412-413'405

41-45. اللهم صلی علی محمد. علامہ حبیب البشر خیری ص 158-166

46. And Muhammad is His Messenger p 131

47. علامہ حبیب البشر خیری ص 165-166 48. افضل الصلوات ص 191

49. علامہ حبیب البشر خیری ص 151 50. دلائل الخیرات

ص 36

51-53. فضائل درود و سلام 'مولانا محمد سعید شبلی ص 42-43 55. افضل الصلوات ص 111-112

56-57. فضائل درود و سلام مولانا محمد سعید شبلی ص 29-31 46-48

58. علامہ حبیب البشر خیری ص 139 59. فضائل درود و سلام مولانا محمد

سعید شبلی. ص 41-42

60. معارف درود و سلام. پروفیسر حبیب اللہ چشتی ص 72-74 61. علامہ حبیب
البشر خیری ص 140

62. فضائل درود، علامہ یوسف نبھانی ص 300-301 63. علامہ حبیب البشر خیری ص
141-145

64. Nearest Approach to the Messenger of Allah p. 66-67

65. روایت کردہ جناب صاحبزادہ شبیر احمد کمال عباسی. سجاده نشین درگاہ معلی
غوث العصر گوجرنوالہ

66-69. Nearest Approach to the Messenger of Allah, p 133-136

70. سید امیر علی شاہ نقوی البخاری 71. علامہ حبیب البشری
خیری ص 178

72-75. دلائل الخیرات ص 97, 11, 103, 93 76-78. فضائل درود مولانا ذکریا

79. جواهر البحار ج 3 ص 40 80. القول البدیع ص 32 81. الشفاء ص 75

82. فضائل درود شریف مولانا نور محمد قادری، ص 198

83. Nearest Apporach to the Messenger of Allah, Tr. by Rafique
Abdur Rahman, p 106-110.

84. فضائل درود و سلام. مولانا محمد سعید شبلی ص 37-39 85. افضل الصلوات
ص 76-78

86. فضائل درود، علامہ یوسف نبھانی ص 402-404 87. افضل الصلوات ص
164-165

88-92. حبیب البشر خیری ص 150-154 162-163 170-171

93. فضائل درود، مولانا ذکریا 94-96. حبیب البشر خیری. ص 172-173 149

97. فضائل درود، علامہ یوسف نبھانی ص 387-388 98. فضائل درود و سلام مولانا
محمد سعید شبلی ص 45

99-100. فضائل درود، علامہ یوسف نبھانی ص 364 389

101. افضل الصلوات ص 144

102. Nearest Approach to the Messenger of Allah, p.47

103. Muslim Devotions. Tr.by C.E. Padwick, p 42.

104. سعادت الدارین ص 255 105. فضائل درود. علامہ یوسف

نبھانی ص 279-280

106. حبيب البشر خیری ص 127
107. Nearest Approach to the Messenger of Allah, p.62
108. فضائل درود علامہ یوسف نبھانی ص 251
109. Nearest Approach to the Messenger of Allah, p.42
110. فضائل درود 'علامہ یوسف نبھانی 257-258 111. حبيب البشر خیری ص 129
112. Nearest Approach to the Messenger p.93
113. فضائل درود 'یوسف نبھانی ' 237,240 114-117. حبيب البشر خیری ' ص 174-177
118. فضائل درود 'یوسف نبھانی ص 61
119. Muslim Devotions, p.24
120. The Mystical Teachings of al-Shadhili, p. 75-78
121. دلائل الخیرات ص 112

Chapter: 13

1. فضائل درود و سلام 'نذیر نقشبندی ص 272-273 2. حدائق بخشش
- 3-4. فضائل درود و سلام 'نذیر نقشبندی ص 358-362

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